Mind AND Matter

Physical Life---The Primary Department in the School of Human Progress.

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ONLY LENT.

BY HORACE M. RICHARDS.

God's angels came with silent tread,
Tenderly pillowed the drooping head,
Lovingly kissed the pale, cold brow,
Just where the star is shining now.

Gently they closed the trembling lid
And the sweet blue eye forever hid;
Folding her close in their sheltering arms
To bear her away from earthly harms.

Turning their gaze on me they said,
"She only sleepeth; she is not dead;
She was not given; He only lent,
And now for His own the Lord hath sent.

"He only lent that her dear smile
Might cheer thy life for a little while,
And now He taketh His own again
Away from this world of sin and pain.

"Away to join the jubilant band
Whose songs make glad the Summerland;
Away up the stairs by angels trod
Who now are taking her home to God."

Then from my eyes I dried the tear,
With bud and blossom strewed her bier;
Laying the casket away forever
I gave my jewel back to the Giver.

Philadelphia, Pa.

EXPERIENCES WITH THE SPIRIT ENEMIES OF SPIRITUALISM.

BY J. M. ROBERTS.

II.

[CONTINUED.]

I have now reached a point in my experiences when the spirit enemies of Spiritualism seemed to redouble their efforts to accomplish their infernal purposes. Mr. and Mrs. Bliss had escaped the machinations of their mundane tools, and were fast recovering from the effects of the terrible ordeal through which they had passed. Mrs. Bliss had become a mother, her babe surving its birth only for a few hours. Its premature passage to spirit life was the result of mental and physical suffering, to which its mother had been subjected by her Jesuit persecutors.

On March 30th, 1878, at a private sitting with Mr. Bliss, he was entranced and manifested the control of a spirit, who had met death by drowning in ice-cold water. I was,after a few moments,informed that the controlling spirit was none other than the poor unfortunate and repentant, Helen Snyder. She communicated as follows:—"Good morning, Mr. Roberts:—Oh! dear, I came once before to talk with you, but I was taken away in a moment:" (This was a fact a priestly spirit forcing her to yield the control, and who fearfully upbraided me for seeking to learn her secret.) "I thought I would come again to-day, I have a long confession to make, and when I can do this I will be happy. Oh! I feel so cold! Oh! that was a terrible night; and *in the midst of all the danger of that shipwreck, I thought of you all here.* I thought of all my actions. But let me assure you that all I did was because I loved Captain Harrison. My courage almost failed me the night you were at Diesinger's." (This refers to the mock seance which was arranged by Phillip Diesinger and Anthony Higgins at the residence of the former, at which Harrison and herself sought, by their personations of spirits, to convince me of the dishonesty of Mr. and Mrs. Bliss as mediums, and to induce me to abandon them to the fate which was arranged for them by their Jesuit enemies, of whom Philip Diesinger and Anthony Higgins were the emissaries and tools. She continued): "But I had made up my mind to do it. I had been paid to do it. My heart almost failed me when I sought to deceive you. It is because I sought to deceive you that makes me come to you now. I want to tell you the whole story, and if I am not disturbed, I will do it. But do not use what I tell you to hurt him. I wanted to tell you before I went away, but I was afraid of a prison cell." I then said to her, "Helen, you sought to tell me who paid you for doing as you did." She replied: "It was not told me then; I was kept in the dark about it. I was told by the priest to do it. I learned the whole thing by heart to tell it against the mediums. I meant, by doing so, to save Capt. Harrison. When it was over we intended to leave the city, and we expected to make money by what we had done. I know it was very wrong, but we did it."

At this point the controlling spirit was violently ejected from the medium, and the same Jesuit spirit who had, on a previous occasion, commanded me to refuse to hear the confession of Helen Snyder, took control of the medium. He begged me to have nothing more to do with her intended confession, and requested that if she sought another interview that I would send her to her priestly confessor in spirit life, who would do for her peace and happiness that which it was not in my power to do. I told him that Helen seemed to desire to confess her wrong actions to myself, and that so long as she desired to do so, I would open the way for her to come to me, and I would hear all she had to say. Finding me unyielding in my purpose to receive her full confession, if she desired to make it, the Jesuit spirit left, saying, as he did so, "I will see that the woman does not again meet you."

That this confession came from the contrite and penitent spirit of Helen Snyder I fully believe. It only shows how dangerous it is, even for those who think they can conceal the "secrets of the dead," so-called, to commit crimes in the earth-life; and how vain is their expectation that their evil deeds will remain unknown. Here, with the whole Catholic power in spirit life exerted to withhold the tormenting secret of this poor suffering soul, yet she found means and opportunity to break through the barriers in which they sought to confine her, and to return and disclose the most fearful secret that ever overburthened a poor suffering conscience. Poor Helen Snyder little dreamed when she was on the witness-stand testifying against the medium she was controlling, but under psychological influences that she in her ignorant weakness could not resist, that she was so soon to seek that medium—through him to relieve herself of her terrible remorse. Little did she dream that she was there obtaining knowledge that would enable her to burst the bonds of religious thraldom that made her the tool of the most wicked men. We assure the Roman Catholic Hierarchy, that it is in vain that they war against the spirit hosts, who have set in movement the great spiritual awakening that is now going on, and who are pushing it forward with resistless power. Be advised in time. Desist from your unhallowed resistance to the coming and spreading of the light of Spiritual truth; or prepare to yield the influence that you have already too long wielded to the injury of your fellow men.

At the close of the Jesuit's control, Mr. Bliss was taken by his boy guide, "Billy," who said: "Mr. Roberts, there is a beautiful lady spirit here who is very anxious to tell you something. She seems to be in great distress. She comes all dressed in red. She is crying. I will let her control:" A few moments after the following pathetic communication followed:

"SIR:—I have a story to tell you. You will say, perhaps, 'The same old story.' Nevertheless it is new and true. I will not give you the names of persons and places, because I do not want to injure those to whom I shall refer. I was born in the northwestern part of the State of New York. I was a happy girl, worked in the mill and went to school. My mother died and my father married again. His second wife was a proud and haughty woman. She came from Buffalo. I was treated very badly by her, and father, too, turned against me. I had no friends, except some of my schoolmates. One of them, named Annie, said that if I would go to Chicago I would do well and get away from the unpleasant state of things at home. We wept there. On the train we met a gentleman. He was very kind to me. I was very young then. I did not understand his attentions as I have done since. He told me he had a large manufactory and that he would take me into his office as a lady clerk. I went there. I hadn't been long there before he insulted me. I repelled him. He repeated his insults again and again. He then discharged me. I had no friends. I was taken very sick, and a gentleman took me to his own home. His wife became jealous of me, and I had to leave when very sick and with only five dollars in my pocket. I went to a boarding house that I had been told by my former employer was a respectable place. I found it was not; it was anything else. I was sick a long time, and I ran in debt for my board, and to pay it I had to take up a life of shame. I at length obtained a furnished house of my own. When the fire broke out I lost my house and all my furniture. I had only fifty dollars left. I borrowed some more money and went west and kept up my life of prostitution until I was captured and killed by the Indians near Deadwood.

I am very unhappy in spirit for I was very unhappy when here on earth. I have felt that if I had only one friend I would not be so miserable. My poor broken hearted mother, I know is in spirit life. I know I am myself a spirit, but I have not been able to meet with her. What shall I do to retrieve the past and become pure as I once was before I took up my life of sin?"

I tried to explain to her, what I thought would assist her to get out of her condition of spiritual wretchedness, and assured her that her sincere repentance at the course of her past life was the most important step towards a happier state for her. I encouraged her to seek opportunity to be useful to other spirits and she would find the way constantly growing brighter and clearer before her. She seemed to listen most attentively and gratefully to what I said. At length she seemed to be looking in anxious waiting for some person whom she saw approaching and reaching out her arms as if to receive the comer, she exclaimed with thrilling pathos, "Mother! Mother!"

In a moment the control changed and I was addressed by the mother of the contrite spirit, who seemed incapable of expressing to me the gratitude she felt, for my having brought about the union of herself and child in spirit-life. She told me she had long vainly striven to reach the latter, but had not been able to do so until that moment when through my kindness that greatest happiness of her life had been achieved. With a mother's pride she begged of me to judge her daughter charitably, and that I would believe that she had been a pure and well meaning girl who had been borne down by her unfortunate earthly surroundings. The joy of mother and daughter as the former yielded control, seemed overpowering to both. Few experiences in my investigations of Spiritualism have been more gratifying and instructive to me than was this touching episode.

Patrick McCarty, the noble hearted Irish guide of Mr. Bliss then controlled him. He expressed himself as sympathizing most deeply with the spirit mother and daughter who had just yielded control, and described the meeting scene with that inimitable pathos which is so peculiar to the warm-hearted Irish character.

Patrick then said, "Mr. Roberts, there is a very sullen and obstinate spirit present. He is none other than Fisher, the Molly Maguire, who was hung at Mauch Chunk several days ago. He does not know he's been hung and he supposes he is still standing on the gallows trap. He stands there holding in one hand a prayer-book and in the other a crucifix, and he keeps his eyes fixed upon them, all the time muttering his prayers. I don't know whether he will be able to control the medium, but if he does the guides want you, Mr. Roberts, to wake him up, if possible, to know that he is a spirit."

In a few minutes, after apparently great effort, he seemed to have control of the medium, but for fully ten minutes he sat with his shoulders drawn up as if in momentary expectation of the fall of the trap, on which he supposed he was standing. His lips were constantly in motion, but he could only mutter inarticulate sounds. Finding he was not likely to observe or speak to me. I at length called him by name. He did not pay the least attention to me. Again and again I spoke his name, but without getting a reply. After much effort I at last gained his attention. He then said, "Don't interrupt my devotions. I have but a few minutes to live."

I insisted on his giving me his attention, and finding him willing to hear me, I told him he was laboring under a great mistake—that he was no longer on the scaffold, as he supposed, but that he had been already hung and was then a spirit—that he was controlling a spiritual medium—and that the body in which he then was; was not his own. He said, "It cannot be! It cannot be!" I assured him it was so, and that he could easily satisfy himself of that fact by noticing his present surroundings and the clothing on the body he was controlling. He seemed to look around the room and closely scrutinized the clothing of the medium. This seemed to convince him that he was a spirit and not a mortal being. He then said, "Can it be possible? It must be so—it must be so—and yet this is not heaven." I said, "No, it is not heaven nor hell either." Then he said, "Can this be purgatory?" and before I could answer him he left the control.

The entrancing guide of Mr. Bliss, the Rev. I. J. P. Colyer, then controlled and closed the sitting by saying, "We, the guides of the medium, have thought it best to devote this seance to the uplifting of some of the spirits in distress." He thanked me for my willingness to co-operate with them, and this most interesting and instructive seance closed.

I cannot pass from this strange experience without inviting the special attention of my readers to the two cases of "Jack" Donohue and his accomplice, Thomas Fisher, who were convicted and executed for the same murder by hanging. Both had been attended, prior to their execution and at the scaffold, by Catholic priests, in whose instructions they had placed implicit faith, and yet both entered the spirit life without the faintest conception of what their spirit life would be. Both were brought by, so-called, heretical spirits, through an heretical medium, to an heretical teacher to receive that truth which they had been deprived of by their priestly guides and confessors. Such episodes as these, occurring the world over, will not be long in dispelling the clouds of ignorance and superstition which have hung over poor, suffering humanity, like an awe-inspiring night-mare, for decades of centuries.

We will close for the present, by giving the following communication, received at a subsequent seance, purporting to come from the spirit of William White, formerly of the *Banner of Light*. Preliminary to giving it, I will mention that Mr. and Mrs. Bliss had made engagements at Easton, Pa., in Jersey City, N. J., and in New York city, that they expected would keep them occupied for some time. I mention this because it seems to have led to the communication which follows:

"GOOD MORNING:—I am William White. I am here to-day to speak very plainly upon some subjects. I think you remember something of my history. You will recall the trouble I had to establish the *Banner of Light* and to sustain especially our dear medium now in spirit life, Fanny Conant. By those means I knew I could benefit the world, and I sought to place that journal before the world in the most favorable light. I was the friend of every medium who was true to him or herself.

"Now I want to say a few words here in regard to the present course of the spiritual press. It is to-day conducted in the most ruinous manner, and unless some radical change takes place within five years, the spiritual press, which is now the football of Christian journalism, will be known no more, forever. I have sought to impress my ideas on your mind because I thought you could appreciate them and would be influenced to put them in operation.

"Now let me say to you that we intend to map out for you in the future a plan of action which we think will meet the emergency. We will place you at the head of a paper which will reflect our views. The way to do this has been hedged up, in this city, but the departure of these mediums will open the way for the contemplated enterprise. What would I not have given when conducting the *Banner of Light*, to have found a medium who would have been willing to have defended his mediumship in the courts of law against the bitter popular prejudice against him. Oh! how I wish I had been in control of the *Banner of Light* during the recent contest in your city; how differently it would have been conducted from the course taken by its present management.

In giving this communication in the order of events, it is with no personal or sinister object, but it seems especially timely in view of the manifest purpose of the proprietors of the *Banner of Light* to evade the issue involved in the attack of the *R.-P. Journal* on the Terre Haute mediums and their friends. I have had ample reason to know that the working spirit forces are not in sympathy with the present management of that old and once influential spiritual organ. I call them to arouse and show a little of that spirit which in the past made that journal feared and respected by the foes of truth.

[TO BE CONTINUED.]

JOS. RODES BUCHANAN.

SINGULAR MISCONCEPTIONS.

In the days of biological exhibitions we were accustomed to see the subjects on the platform realize everything that was asserted by the controlling operator. If told that a cravat was a snake, they would run from it in terror. There is more of this credencive impressibility than is generally supposed. A few startling headlines in the newspapers, or a few bold editorial assertions, will make thousands of their readers believe things for which there is not a particle of evidence. If the description of a spiritual seance has the heading "Spiritual Fraud," or "Fraud Exposed," there may be nothing in the statements to indicate fraud—it may be a description of a successful experiment, yet the idea of fraud will be the the strongest impression on the minds of many readers.

Two spiritual papers—(What papers are they?)—have lately attempted, by mere assertions, without a particle of evidence to impress their readers with the idea that I was attempting some sort of reactionary movement, to prevent the normal course of sentiment among Spiritualists, when in fact I have simply been urging in a practical way what leading Spiritualists and exalted spirits have long taught—which all the higher spirits approve—and we see the natural result in the impressible minds that read such assertions and accept them without evidence; which is a signal illustration of the power of the press.

An Alliance correspondent of MIND AND MATTER, falling in with this false impression, represents Messrs. Watson, Peebles and others as constituting one party at the Alliance Convention, representing the Spiritualists; and Dr. Buchanan as representing another party, "the very small handful in the convention, who have still a longing for the leeks and onions of Egypt, or, as a lady speaker observed, whose heads were only out of the church shell, and who were still monomanaics about Jesus."

This is simply the moonshine of imagination, an entire perversion of the facts,—Messrs. Watson, Peebles, Fishback and myself do not represent different sentiments, for we were entirely in accord with each other, both in our sentiments and our utterances. So far from representing an old church party, I have never belonged to a church of any kind, but have always lived under the burden of heterodox independence (as did my father throughout his life), and do not expect ever to pursue any other career than that of a champion of unpopular truths, which has been my vocation for over forty years.

It is Messrs. Watson and Peebles instead of myself who have "come out of the church shell," and they have come out completely, but as they have been much more conspicuous than myself in maintaining those religious ideas which are also cherished by the church, in reference to Jesus Christ, prayers, etc., it is a singular piece of imagination to reverse our relative positions as the writer does. Certainly I have never used such an expression as "Christ, the corner-stone of Spiritualism."

In the same painful strain the writer says that Dr. Buchanan "is much mistaken if he supposes because they listened with interest to what he had to say in favor of his pet enterprise of grafting Spiritualism upon the Church, or the Church upon Spiritualism, they approved the plan. * * * At least three-fourths of the Alliance Convention had formerly been connected with the church in its various sects, and having had a belly full of churchianity, and become nauseated with its indigestible crudities, threw it up entirely. When, therefore, Dr. B. comes along and prescribes another dose of church to those people, they admire the beautiful way he has of sugar-coating the pill, but they respectfully yet decidedly decline to take it."

How very imaginative is this view! Did the members who left the churches abandon all religion in giving up sectarianism? On the contrary, the writer says himself of Christianity, that, "If Jesus himself is allowed to define it in the way he did, as consisting in love to God and love to man, then the Convention was thoroughly Christian." Now it was this view of Christianity which I presented in opposition to the church view, and which I said was approved by the Spiritualists. Dr. Peebles, Watson and Fishback were entirely in accord with myself, and indorsed all I said in the strongest terms of complimentary language, and greatly desired that our addresses should be spread before the American people. One of them was handed to the *Age*, with the following indorsement:

"TO AMERICAN SPIRITUALISTS.

"As the subject of prayer is one in which Spiritualists are deeply interested, and which is of much importance to the growth of religious sentiment, we would cordially commend to the attention of American Spiritualists the wise and lucid explanation of the value of prayer, in the address of Dr. Buchanan, delivered at the Alliance Convention, August 30, 1879.

"SAML. WATSON,
"J. M. PEEBLES,
"A. J. FISHBACK,
"A. W. COATES."

Why is it that those Spiritualists who have the closest sympathy with the church are endorsed by this correspondent, while I, who have uttered the severest criticisms upon its historical career and falsely represented as sympathizing with the Churchianity which I have condemned? It is simply for the reason that I am earnest and practical in my views, and have been more urgent than others in demanding that Spiritualists should live up to their principles, and show by the true religion of humanity that they were in earnest and that they were really arriving at a higher life than that of the church.

There are many who think more of their freedom than they do of their moral and religious obligations, to whom the thought of ethecal restraint is not attractive." (Name them.) "They like to talk of elevated spirits, but not to lead the life that such spirits recommend. I maintain that our religious duties cannot be efficiently performed without co-operation. Whether you call the co-operation a society, a club, an association, a church or a brotherhood, is immaterial if its purposes are right. They who oppose all association are not the friends of religion or of a higher life. They stand in the same position as the pretended friends of temperance who oppose temperance societies. If we do not combine or organize in behalf of Spiritualism and its religious teachings it will be simply because we have not enough of spirituality and religion to control our selfishness and indolence.

In the course of time the good and true will organize, and they who have no deep principles or convictions will float along in a pathetic worldliness, doing little or nothing to make the world wiser and better.

Reader, is it your purpose so to live that the world around you shall be better for your having lived in it? If so, you belong to my church—to the church of spiritual religion, and as Modern Spiritualism brings us the same pure and lofty religion which was taught by Jesus of Nazareth, I am not ashamed of the association with his honored name, but proud to affirm our identity of principle with him whose religion was so lofty that it has never yet found an embodiment in a church on earth to represent its principles.

Whether pure religion shall ever be embodied in human society in this century is a question yet to be determined. For one, I know it is our duty to try, and I invite the co-operation of all who are of like opinion as to our duty. If we fail to reach the goal we shall not fail to make good progress and to win the approbation of the enlightened.

JOS. RODES BUCHANAN.

[We respectfully suggest to Prof. Buchanan that the world has had more than enough of Christian intolerance, let it have for the future Christian charity, instead. Phariseeism went out of date when God deserted his chosen people and demonstrated that self-righteousness was a soul-crushing delusion.—ED.]

Spiritualism Deserves Many Such Friends.

MR. ROBERTS.

Dear Sir:—I thank you for the kind reception you gave my imperfectly constructed article of the 13th of September, and your generosity in thinking it worthy a place in the columns of your valuable paper. We wish you and your paper all success in your earnest and honest endeavors to promulgate the truth. Your bundle of papers was duly received and sent out on their mission within a few hours after their arrival, in the sincere hope of my being able to send you two Dr. three subscriptions at least. If people can only be persuaded to subscribe for it, even for a little time, I feel sure they will renew their subscriptions rather than be without the paper. To us the *Banner of Light* and MIND AND MATTER are weekly harbingers of joy and comfort.

Although we are as babes in the Faith, (our birth dating back just thirteen months this very evening), that faith was bought at a dreadful cost of sorrow and anguish unspeakable, in the giving up of our little household treasure, the idol of every heart and the light and blessing of our home; and although we feel that the void in our hearts will never be filled till we have crossed the "Bright Beyond" and stand face to face with our darling boy, yet we feel to say in all truth and sincerity that our spirit friends have done far more and better for us than we could ever have asked or conceived. They have left their bright home of love and peace to come to us daily and in every possible way labored to convince us of their presence with us and their power to aid and comfort us. If the so-called friends of other days take pleasure in classing us with monomaniacs, fanatics and fools even; and if others possessed of more moral courage insult us by speaking to us of our beautiful physical manifestations, with the most biting sarcasm, saying "they are the effects of our actions" and taunt us with the absurd and foolish accusation of "trying to make the dead Gods work out of his hands by calling up the dead ourselves," (as if we had ever thought we had the power to do so); and although we may lose socially, we count it all gain—the comfort, joy and real knowledge we have gained through our investigations. We look with the eye of pity on the poor narrow-souled, one-ideaed mortal who is content and happy in the thought that while he or she enjoys the bliss of Heaven for simply having said "I believe," and who thinks that nine tenths of Gods children will boil and writhe in endless torment because they are blessed with a conscience too honest to let them say "I believe" in what is improbable, inconsistant and impossible.

While I stay in this mundane sphere I will embrace every available opportunity to learn more of the spiritual phenomena and extend that knowledge to others and no sectarian bigot shall ever say truthfully that I am ashamed of my knowledge (not belief simply) or afraid to defend it to the utmost although my ability to do so may be weak.

When a believer in Spiritualism hides his or her light under a bushel through fear of its enemies, methinks I hear the injured and grieved voices of kind spirits whisper, "if ye deny me before men ye also will I deny before my Father and the angel world."

Believe me always yours for truth,

SARAH F. BREED,
North Reading.

September 30, 1879.

A True Spiritual Soldier.

DARIEN, Wis., Oct. 6, 1879.

Editor of Mind and Matter:

Enclosed find fifty cents for extra copies of MIND AND MATTER of October 11th.

I will endeavor to put them where they will do good. The question with me is, how long will Spiritualists tolerate Col. Bundy. I am anxious for the report of the medium's friends in Terre Haute.

I think your paper splendid and you are going to win, mark that. The long promised battle has begun. The enemy have massed their columns for a charge on the works. They will be repulsed and will be kept busy for some time in caring for their dead and wounded.

I shall send you my views on Christian Spiritualism one of these days, and I shall not mind if you publish it, and if you don't think it worth publishing, no matter.

"Shake" in the sentiment: Lay on McDuff, and damned be he who first cries, hold! enough.

Orthodoxy and Jesuitism die hard, but they will have to go. There is room for something better.

Take good care of your mediums, Bliss and James, don't let them work too hard.

I shouldered a gun three years and boarded at the Hotel de Libby, in Richmond, to strike the fetters from four millions of slaves, and, if necessary, will shoulder another to establish mental and spiritual freedom.

Yours, for the entire war,

WILL C. HODGE.

SHADOWS.

BY J. WETHERBEE.

The scientific world has got to right-about-face some day on the point of matter and spirit. To cease looking at matter as the substance, and spirit as the shadow; or the thinking part of man as the blossom or effect of the organization; so that, logically, it has to say, and generally does say, that when the organization is dissolved its effect on mind is dissolved also. Some day it will learn that spirit, logically, antedates matter; that spirit is the substance, and matter but the shadow—matter but the blossom, or effect, or the manifestation of spirit. Once the earth was the centre of the universe, and the universe revolved around it. Copernicus made it plain that the sun was the centre and the earth revolved on its axes, and then how truth fell into line on astronomical matters. Some day the scientific world will discover that spirit is central and matter is fleeting, and the field of science will be infinitely larger than it is now.

Truth never contradicts itself; the domain of nature is very large, and it includes heaven as well as earth. Some day the scientific world will learn that fact; is learning it some already; and the manifestations of spirits, who have shuffled off the mortal coil, will have their place like other natural phenomena, and be as worthy of study and investigation as if they were fossils or foot prints of animals in the old red sandstone by the timid savans of the scientific world.

I once wanted a pointed couplet or two as an attractive starter to an article that I was proposing to write, but could not remember one that suited me, so I thought I would try and compose one, instead of quoting Shakespeare or some other poetic light. I am not much of a poet, as spiritual readers know, but I began writing for the above purpose; but wrote too much for a point, but it seemed good to me, and I concluded to continue this poetic porch into the general structure, that is, the article itself; and it began to appear rather creditable and satisfactory and worth printing. Our own children, you know, are always good looking to us, even if cross-eyed or freckled. When my work was done it was all satisfactory but the beginning. So I erased that part, and tried to put on to it a new head; and kept trying, but nothing come that fitted on or seemed to belong there. I never tried harder in my life to be tasty and poetic; but it looked patched, try as I would; and it growing late, I left off writing and went to bed—the thing unfinished. In my sleep I dreamed that I was still pen in hand writing. This, as it proved, was near morning, and to my joy I had succeeded in producing just what I wanted. And what was strange, I knew that I was asleep and that I was only dreaming this, and thinking what a pity it is that I will not remember it when I wake up. I will try, says I, by reading it over very carefully, and see if I cannot remember it word for word when I wake. And just as I had done so, I began to feel sensible of my position, my head on the pillow, and no writing materials, for I was fast wide up. But, still, had mental sight of the composed lines, and without letting go, I jumped out of bed (for it was morning), and wrote it down just as I had written it and read it for the purpose in my sleep, and these are the lines:

"I am not what I seem. Within me dwells
An older entity. With it at spells
I hold communion, as with a star—
A star within, whose light has traveled far.
This strange companion sometimes tells to me,
That forever we have been in company."

I do not relate this as anything remarkable as a production; it is the merest trifle. I quote it for the mode of its composition. Now who composed these lines? It does not seem to me that I did. Can the mind work when the body is asleep? Does it not suggest then that the mind can still work on intelligently when the body is in its last sleep? Is the mind then not an independent structure from the body? Is it extinguished at death?

The cook-book begins with this important item: "First catch the fish." The church sings with holy unction the words, "Earth has no sorrow that heaven cannot heal." That may be true; as Modern Spiritualists, we know it is true; but as evangelical disciples, we do not know it. The logic of the cook-book is wanted here,—first catch the heaven. The Bible, as a record of spiritual manifestations, gives us the required fish; but that way of treating it is repudiated. As a revelation in the Christian or evangelical sense, it drags its anchor. The religious experts may and do bring its sentiment to the front and console the mourner; and often make their point, because of the intuition more or less in every human soul. But the intellect is not convinced; the intellect asks for authority; and the Bible being, from that standpoint, a human production, does not stand the test; it does not prove itself of a divine source in any significant sense; it dates too high, considering its human imperfections; the intellect whose symbol is an ?, doubts it, and therefore it has not that essential "fish." If the records of Scripture had been considered natural, and not supernatural, the supermundane statements would be corroborated by the manifestations of to-day, and heaven would have been intelligently discovered. And Samuel, when evoked by the medium of Endor, would have found its repetition to-day in current events, and heaven would have been heard from, and the disciples could have been truthful and logical as well as musical when they sing any of their sweet airs from Palestine. The Spiritualist alone has first caught the fish, using this homely illustration. What a mistake the church has made in repudiating this great discovery of Modern Spiritualism! It was all it needed to make it an enduring institution. Already the sensitive souls in it feels its truth, and uses its thunder on trying occasions, when death enters, and Rachel refuses to be comforted with glittering generalities and twaddle. Many like Charles Beecher know the truth and profit by it, and some preach it—labelled something else; the aisles are ankle deep with it now. Some day it and it will coalesce and the churches will be temples of Spiritualism. I think the Spiritualists need not become a distinct religious body; the mission of Modern Spiritualism is to capture the Christian Church.

Seems to me Bro. Kiddle has not been hospitably treated by some of the bright lights of the spiritual fraternity. I think his contribution to Spiritualism, including himself, one of the best acquisitions we have had of late. The church, clerical and lay, and the secular press, of course criticise his acts and assumptions. But it is as weak as Taunton water, and quite wicked for the "elect" of Modern Spiritualism to shake hands, like Pilate and Herod, over him on the stand he has taken. Cannot Spiritualists afford to wait until he comes to a knowledge of the truth that all is not gold that glitters in communications as well as in auriferous washings? The great fact, and one that should hide a multitude of sins, is his open avowal and acceptance of our fact, when nine in ten in the same social and intellectual position would have been a Nicodemus instead of a Paul. No Spiritualist will deny the fact that his book of communications is from a spiritual source. The secular press in criticising it consider its spiritual claim as bogus, using its pabulum as proof. The unwise of our "elect" who second said criticism do it on the point of identification; but it goes before the world as endorsement of the critics as to its spiritual source. Identification, as M. A. (oxen) says, is not an easy matter, or very often sure, and, to my knowledge, even the purest sources do not always give us filtered utterances. The great thing in the communications, and I include all Mr. Kiddle's book in the general statement, is the spiritual source. By and by the law will be found why so much of it comes, so to speak, like the image on our retina, upside down. I congratulate Mr. Kiddle for his promulgation of his knowledge of the truth. In the flux of communications that pour in upon us, where perhaps Chauncey Barnes, for the sake of a hearing, asumes to be Shakespeare or Byron, is but a small matter. The question the world wants to know is whether man survives the "shuffle;" and if Chauncey Barnes in sheep's clothing is an established fact, the rest of the human race survive as a matter of course. The quality and truthfulness of the communications are a secondary consideration of this hour compared with them as spiritual communications.

Why did he Change?

FRIEND ROBERTS:—Your paper MIND AND MATTER of 27th inst, by a friend was presented me for perusal. I most cordially endorse the sentiments contained in it. It will be my pleasure to aid in the increase of its circulation. I hope soon to be able to send a list of subscribers. During a period of years, I have been in receipt of *The Banner of Light* and *R.-P. Journal*. *The Banner of Light* has been all that its name signifies. There has, however in this place been unfriendly rumors relative to the sincerity of the editor of the *R.-P. J.*, animated by the same class of sentiments controlling Col. Bundy, October 4th, 1878, in writing his letter to Dr. Allen Pence, soliciting an investigation. I visited Chicago in March 1879, was received pleasantly by the Col.—many kind courtesies extended—but regretted to learn that he could harmonize with but a limited number of the exalted mediums of our country. I was gratified to learn that Mrs. Simpson of Chicago, and Mrs. Stewart of Terre Haute, in his opinion were genuine, honest, &c. In support of his statement relative to Mrs. Stewart, he gave me for examination a package of spirit pictures, left with him by Mr. LaCroix of Canada. He stated that Mr. La Croix fully recognized each of these pictures, (I think 7 in number,) as deceased members of his family. Upon the back of each of these pictures, was a voucher in proof of the authenticity. In compliance with my request, he favored me by permitting them to be taken from the office and exhibited to many personal friends in the city. It now becomes difficult to account for this singular support given to Mrs. Stewart, if Mr. Bundy was in possession of that voluminous pile of evidence furnished him last November by this Dr. Kayner. In my estimation this case admits of but one hypothesis of reasoning. It is this: He placed a correct estimate relative to the value of this testimony emanating from a class of individuals desiring to ostentatiously advertise their own infamy for reward of injury done to this distinguished medium. There can be but one opinion expressed relative to the character of this evidence, presenting as it does, a sad indication of a disposition to be willing to descend to any degree of degradation in order to strike a blow at this heaven born gift materialization. It is, however, gratifying to know that all the attacks heretofore made upon the honest mediums of our country have been peculiarly unfortunate to the assailants; affording abundant proof that the avenues of spirit communion are protected by that invisible host that know how to protect themselves. Yours in support of truth,

L. PERKINS.

Osceola, Iowa.

Wipe Them Out.

Editor of Mind and Matter:

I find, by perusing the contents of MIND AND MATTER, an article from the Hon. A. G. W. Carter, in which he defines, in a slight degree, the conditions of the criminal laws in the light of progression. In summing up his statement he says: "The infliction of punishments by torture has been totally abolished in this country, and they are prohibited in the fundamental laws of our National Constitution; and that our Constitution provides in the bill of rights against the infliction of cruel and inhuman punishments; so that, in this country, we have never had the infliction of personal tortures, save the whipping post and pillory." He also states that "no State except Delaware adheres to this inhuman practice."

I would correct our friend in this matter, as within the past nine months, during my residence in the District of Columbia, there have been cases of torture by the whipping post in Virginia and in Maryland. One case was for taking a piece of old iron which the railroad company claimed; the others, for similar offences. These laws are still on the statute books of those States, which also operate in the District of Columbia. And also the laws inflicting the piercing of the tongue with a hot iron and marking the letter B on the forehead; and death for a third offence; all for expressing an opinion in regard to theological tenets.

I would remark that during the last session of Congress I drew up a petition for the purpose of presenting it to the Senate and House of Representatives, then assembled, asking that the whipping-post and all such personal torture be abolished within the jurisdiction of the United States. At that time the convention of the Colonization Society was in session. I presented the petition to that honorable body of clergy and bishops requesting their endorsement of the humane object, which they all indignantly refused, saying, "they wanted more whipping-posts."

We have still in existence in some of our Eastern States slavery, where men, women and children are put up at auction and sold to the highest bidder, the men and women for life, the children to twenty-one years of age.

DR. VON CORT.

Another Confirmation of a Spirit Message Through Alfred James.

DERBY LINE, VT., Sept. 13, 1879.

BROTHER ROBERTS:—In MIND AND MATTER of June 7th, is a communication signed "Louisa Hubbard," Barton Vt. I have made inquiries and learn this fact, that such a woman did live in Barton, that she was a medium for healing the sick, not a public worker, that she passed away within two years. I may possibly have an opportunity to learn more in regard to her. I am very thankful that I am able to establish the fact of the genuineness of this communication. If I obtain any further information, I will forward the same to you.

Yours for the truth,

M. C. ALBEE.

STILL ANOTHER CONFIRMATION,

WAVERLY, Morgan Co., Ills., Sept. 30, 1879.

Editor of Mind and Matter:

DEAR SIR:—I have just received the copy of MIND AND MATTER you were kind enough to send me and like it very much. I have been investigating the subject of Spirit communication for several years, and am quite convinced of its reality. In looking over the column headed "Spirit Communications," I find one from my brother-in-law, Captain Homer Kellogg, of New Orleans, who died about one year ago, and as the address is exactly correct, I am satisfied it was from him. I enclose sixty cents for which please send the paper and oblige.

Yours truly,

LEVI CHURCH.

Mind and Matter.

PHILADELPHIA, SATURDAY, OCTOBER 18, M. S., 32

☞ Entered at the Post Office at Philadelphia, Pa., as second-class matter.

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J. M. ROBERTS . . . . . PUBLISHER AND EDITOR.

☞ For rates of Advertising and Terms of Subscription, &c., see advertising columns on third page.

Mind and Matter Free Circle.

WE will on Monday afternoon next at 3 o'clock, have a free public circle at this office, which will be continued weekly on Monday afternoons at the same hour until further notice, at which Alfred James will sit as the medium. A portion of the time will be given to the answering of questions by the controlling spirits.

To Our Contributors and Correspondents.

We are compelled to ask the indulgence of our host of valued contributors and correspondents for yet a little while. We are doing the best we can to get their highly prized productions before our readers, but the pressure of the enemy upon the Spiritual lines and the necessity of hurling them back have prevented. This pressure will soon be over, and then we will have space for the literary treasures that load our files.

Dr. J. V. Mansfield's Offer.

61 W. 42d Street.
NEW YORK, Oct. 4, 1879.

DEAR BROTHER ROBERTS:

You may say to all that will send you a new subscription for $3 they may send with it a sealed letter and "I will write to it free of charge." This offer may stand open from October 4, for four months, ending February 4, 1880. All letters to be sent to you and forwarded to me and returned to you after written to. Each letter must be accompanied with four three-cent postage stamps to pay postage on said communications to those for whom they are written. Respectfully,

J. V. MANSFIELD.

Col. John C. Bundy's Defence.

In closing the letter of G. B. Stebbins referred to in another place, Col. Bundy commends it as follows:

"We give place to the above cutting rebuke on the poor psychomaniac of Philadelphia, *simply as a matter* of courtesy to our valued contributor, Bro. Stebbins. The wild ravings and silly falsehoods of the man Roberts are unworthy of the least notice. He is simply the tool of mountebanks and Charlatans."

Readers, that is all the defence Col. Bundy has to make to our crushing arraignment of him for his shameless villainy. We are amazed that he mustered pluck enough to get off that pointless retort. We publish this comparatively Herculean effort in full, as the best and all he can say in his defence. We move for judgement in his case.

An Enlargement of "Mind and Matter" a Necessity.

The surprising interest which has been awakened in the work which we undertook ten months since, in establishing MIND AND MATTER, has so extended the scope of its usefulness, that an enlargement of it, at the end of the current volume, which will be completed with No. 52, has become a necessity. As we do not intend to increase the subscription price, but keep it at the present rates, we hope our many friends will exert themselves to aid us in extending our circulation as widely as possible. The increase will be not less than four columns, and will be made equivalent to six if our patronage warrants it at that time.

Friends, we are doing all that men can do to serve you, the spirit world and humanity. Aid us as far as you can, and be assured we will do the rest. To the friends who have so generously and liberally stood by us when our most hopeful friends desponded of our success, we have not power to express our thanks. We feel proud that we have, through sunshine and through storm, given them no just cause to regret their kindness.

The Funny Man Has His Say.

He is none other than Giles B. Stebbins. Thinking, no doubt, that things were getting too serious for the peace of mind (and we hope of conscience, too,) of his friend and leader, Col. Bundy, Bro. Stebbins has endeavored to raise a laugh to cheer his sorrowing friend. His success in the humorous line will hardly effect what he intended.

Bro. Stebbins, as Col. Bundy calls him, is evidently annoyed and alarmed at the charge of Jesuitism which we have made time and again against him since we first issued MIND AND MATTER, but which he most unfrankly pretends he knew nothing about until receiving a sample copy of our last week's issue. Not only had we charged Col. Bundy with being a Jesuit, but we have published volumes of facts which all tend to prove the justice of that charge—to none of which has Col. Bundy ever demurred or object. It will be time enough for "Brother" Stebbins to try to relieve Col. Bundy of the odium of Jesuitism, when the latter has dared to deny that he is concerned with the Catholic enemies of Spiritualism in seeking to suppress it. For the information of "Brother" Stebbins, we will reprint the letter of D. D. Home published in the *R. P. Journal* of April 5th, M. S. 32. It is entitled "A Voice from France."

"*To the Editor of the Religio-Philosophical Journal:*

"I see the charge of Jesuitism is now being advanced against you. Do you know that *I think it will be better for* US *to appear in* TRUE JESUIT COLORS? For if the ideas and language of those shouting 'Jesuit, Jesuit,' are in any sense representative of Spiritualism, every honest man and woman outside an insane asylum or a penitentiary will blush to be classed as a Spiritualist.

* * * * * * *

"Your Jesuitical tendencies have been laid bare. * * * It well becomes us pioneer Jesuits to reason together; let us do so. We know just what the word Spiritualism means in its highest sense. To the unbeliever it comes with its effulgent light and his soul is made glad."

What does that mean? Remember that is a letter written to the editor of a so-called spiritual journal, by a narrow-minded bigot of the Catholic faith; a faith of which the priestly teachers are the publicly avowed enemies of Modern Spiritualism. Remember, that the author of that letter was a noted medium for physical manifestations, who, in 1862, was driven from Rome by Pope Pius IX. "for his belief and obedience to the heresy known as Spiritualism." Remember, that this medium afterwards obsequiously placed himself under the spiritual domination of that same Pius IX. and his priestly subordinates, and that he has done nothing since he became their pliant tool but to seek, by every means in his power, to misrepresent Modern Spiritualism, Spiritualists and mediums in the interest of his ecclesiastical masters. This is the man who wrote to Col. Bundy as above; this is the man that classes Col. Bundy with himself saying to him, "I think it will be better for US to appear in true Jesuit colors;" this is the man who tells Col. Bundy "Your Jesuitical tendencies have been laid bare;" it is he who says to Col. Bundy, "It well becomes us Jesuits to reason together; let us do so;" it is this man who writes to Col. Bundy, "We know just what the word Spiritualism means in its higher sense;" it is this man who wrote to Col. Bundy, "To the unbeliever it comes with its effulgent light and his soul is made glad."

We now call upon "Brother" Stebbins to answer these questions: Why should D. D. Home, a Catholic, have written to Col. Bundy in that manner if the latter was not an obsequious Catholic like himself? Was not Col. Bundy, at that time, with the knowledge of his Catholic correspondent, appearing under false spiritual colors as D. D. Home avows he had been doing? Does not Home recognize Col. Bundy as a brother Jesuit? Does not this brother Jesuit declare himself and Bundy to be "pioneer Jesuits" within the Spiritual domain? Does he not declare that a common danger makes it necessary for them as "pioneer Jesuits" to reason together? Do not these "pioneer Jesuits" claim that they "know just what the word Spiritualism means in its higher sense?" What is that higher sense meaning of the word Spiritualism, if it is not Jesuitical Roman Catholicism? Why do none but these "pioneer Jesuits" know what that higher sense meaning of the word Spiritualism is? Why does it *come to the unbeliever* in Modern Spiritualism with an effulgent light; and not to the believer in it? Will "Brother" Stebbins answer these questions? When he does we shall have many more of even greater significance that we will submit for his reply.

Did Col. Bundy take any exception to being classed with D. D. Home as a Roman Catholic traitor to Spiritualism? No. He published that impeachment of his good faith as a true and honest friend of Spiritualism without one word of objection. Indeed, when, at the time of its publication we showed by our editorial comments upon it, the true import of that hostile overture to Col. Bundy he stood mute, thus by his silence admitting the correctness of our interpretation of it. Let Col. Bundy reply to the questions we have asked if he can or dare to do it. When he has done so, it will be time enough for "Brother" Stebbins to try to screen the hypocrite who has been stripped of the spiritual cloak under which he has been seeking the destruction of Spiritualism. Stand forth, John C. Bundy, and plead to our arraignment of your course. How say you? Guilty or not guilty?

"Brother" Stebbins seems to find some satisfaction in imagining that we are a Philadelphia lawyer. We are sorry to be compelled to dispel that delusion. When in our twenty sixth year we read law at Norristown, Penna., and were admitted to the bar of Montgomery county. We practiced the profession for two years and became so heartily disgusted with it that we abandoned it then and have had nothing to do with it since. So "Brother" Stebbins will see that our way of making peace is not that of a Philadelphia lawyer. Neither are we of the Buck Fanshaw order of peace makers. Our way of making peace is to force all traitors outside the lines, by unmasking their villainy and compelling them to seek associations that are more congenial to their natures. Take care "Brother" Stebbins you do not find yourself among the Jesuits before you know it. They are an insidious set and use many baits to lure their game. Victoria Woodhull, D. D. Home, Miss Kislingbury, Henry Slade and Col. Bundy are prominent spiritual accessions to their ranks.

It is absurd to suppose that Modern Spiritualism can ever be made to assimilate with Catholicism and the sooner that fallacy is exploded the sooner will the inevitable conflict be ended. Until then we must be content to fight for peace.

The Second Advent.

"Jesus, that once in earthly garb on earth bore
mortal pain,
In humble guise yet mighty power is on the earth
again.
Again the blind receive their sight, again the sick
are healed,
Again the mortal eye and ear the inner life's revealed,
Again through barred and bolten doors the heavenly
guest appears,
The hands are clasped again with those we've
thought as dead for years."

It is given to but few to realize the grandeur and awfulness of the time in which we live. It is perhaps too near the opening of the New Dispensation for any of us to appreciate its importance, but the future historian will search out with eagerness the facts of the rise and growth of Modern Spiritualism, and will recount the story of the lives and sufferings of its apostles with the same interest that the history of the primitive church is studied. And he will have to say that as the career of Jesus of Nazareth—blessed be his name!—was prefigured five hundred years before, in India, by that of Sakya-Muni—so the birth and ministry of Spiritualism, if treated after the Oriental fashion as that of a man, bears a striking resemblance to that of the Founder of Christianity.

As the latter had its forerunner in John the Baptist, so the second advent of the Christ Spirit was foretold by the Shakers and by William Miller. The latter was a medium—"the voice of one crying in the wilderness, prepare ye the way of the Lord!" Miller predicted that the second coming would take place "about the year 1843." Now the first rap at Hydesville was heard in 1848, but from 1838 to 1844 spiritual phenomena just like those of Modern Spiritualism occurred among the Shakers. The mean point between 1838 and 1848 is 1843, about which year Miller foretold the Second Coming.

And when the holy babe was born, was it not, as it were, of a virgin and in a manger? Did not a little girl in the humble mansion at Hydesville give birth to it? Truly there was no room for it in the inn where the world loves to congregate. And, before it was twelve years old, was it not found in the temple of Christianity, sitting in the midst of the Doctors, both hearing them and asking them questions? To-day, are not all that hear it astonished at its understanding and answers? And now, after thirty years of earthly existence, hardly noticed by the world, has it not begun its public ministry, reproducing the doctrines of the Sermon on the Mount, and speaking as one having authority and not as the Scribes? Has it not from time to time been driven into the wilderness and tempted to renounce its mission and fall down and worship that adversary to whom the power and glory of the kingdoms of this world are given? Is there any miracle recorded in the New Testament which Modern Spiritualism has not performed? Has it not, indeed, done, as was foretold, greater works than its prototype. Dr. J. R. Newton, assisted, as he claims, by spirit power, has alone healed one hundred and fifty thousand sick and crippled men and women; water has been turned into wine, mediums have been transfigured; food, flowers and garments have been miraculously multiplied, and in short the wonders of the New Testament are abundantly and unmistakably reproduced.

Has not our Lord by his ministering angels come back, and both literally and figuratively broken bread and drunk wine with us? And the betrayal and crucifixion of our mediums—ah, how real is that crucifixion!—has it prevented their rising again? Has it prevented the descent of the spirit and the sending forth of the Apostles of the New Dispensation? The crucifixion of our Lord took place thirty-three years after his birth. Add 33 to 1848 and it brings us to 1881, the year of the next Presidential inauguration, and one in which returning spirits predict both physical and intellectual war. There is too much reason to fear that the real crucifixion of Spiritualism is yet to come, but if so, its resurrection and ascension are sure to follow. Who is so blind that he does not see that the second advent of the Christ Spirit is a literal fact, evidently set forth before our eyes? These things have come to pass that the Scripture might be fulfilled. Truly we speak in no blasphemous sense, but with a solemn conviction that the birth of Modern Spiritualism is really and truly the Second Advent of our Lord who promised both to "bring to light the hidden things of darkness and to make manifest the counsels of the hearts." It is the most stupendous fact in history, save only the rise of Christianity itself. When the question is put, "Art thou He that should come, or look we for another?" it too can say: "Go, show again those things which ye do hear and see. The blind receive their sight and the lame walk, the lepers are cleansed and the deaf hear. The dead are raised up (that is, materialized), and the poor have the Gospel (of spirit return) preached unto them." And, it may add: "Blessed is he whosoever shall not be offended in me." As in the case of our Lord, the mighty works of Modern Spiritualism are attributed by the orthodox of this day to the devil; but we can point, as he did, to the good fruit of the tree, the blessings which it is bestowing on mankind.

The method of the Almighty Ruler of the Universe is one of continuity, progress and evolution. Nature makes no jumps. The new era grows out of the old, and the old ever prefigures and brings forth the new. Whatsoever was true in the Old Testament is retained in the New, and whatever is true in Christianity is to be retained in Modern Spiritualism. The ministry of angels, the cloud of witnesses, the descent of the spirit, prophecy and the working of miracles are common to all religions, and the fine gold of spirit communion is an indescrutable fact; but the wood, hay and stubble of priestcraft is destined to be burnt up.

A new era has opened on the world; the sun of truth has risen and is visibly ascending in the heavens, and this day the Scripture is fulfilled in our ears: "And it shall come to pass in the last days, saith God, I will pour out of my spirit upon all flesh, and your sons and your daughters shall prophecy, and your young men shall see visions and your old men shall dream dreams; and on my servants and on my handmaidens I will pour out in those days of my spirit and they shall prophecy."

The Jews had many signs in the Scriptures given them of the first coming and person of Jesus Christ; yet many rejected him as an impostor. We are apt to say, that if we had lived in that day we would have believed; and we, in our hearts, condemn them as a hardened race of unbelievers; and, notwithstanding their great pretence to piety, we say they were justly denounced by our Saviour as a generation of vipers and a band of hypocrites. We feel as did that German chief in the middle ages to whom the story of the crucifixion of our Lord was told, who, putting his hand upon his sword, swore that if he and his brave knights had been there, the Romans would not have dared to crucify our Lord. But let us be careful that our own hearts do not condemn us for our unbelief in the signs which the prophets, Christ and the apostles have promised to give us as tokens of Christ's second coming and the opening of the New Dispensation.

"Behold, the bridegroom cometh; go ye out to meet him!" As this midnight cry sounds in our ears, let us, like the wise virgins in the parable, have our lamps trimmed and burning, and be ready to go in with him to the marriage. But let us not forget that the last word of Modern Spiritualism is mutual responsibility and universal love; and when the door shall be shut, if the foolish virgins, having at last oil in their lamps, shall come back and knock, we may be well assured that if the bridegroom refuses to open the door, the wise virgins will stretch out their hands and pull the foolish ones in through the window. Such was the daring but sublime teaching of the ancient Gnostics (or "those who know"), and such is the essence of many communications received since the opening of the New Dispensation from advanced spirits.

William Fishbough Endorses the Slanderer and Takes Sides With the Jesuits.

In the *R.-P. Journal*, of October 11th, is the following letter approving the vile conduct of Col. J. C. Bundy:

"*To the Editor of the Religio-Philosophical Journal:*

"I have been waiting for a little leisure to write you an article, but as that does not seem to come" (Why?) "I must at least convey to you my thanks, in behalf of all honest, rational Spiritualists, and the cause generally, for the exhaustive expose of that most wicked humbug of the Stewart's at Terre Haute. Your broadside has sunk that pirate craft to unfathomable depths. I say, with thousands of others, go on in your good work until the cheats and knaves, who are hanging on the skirts of Spiritualism, shall all have been rendered powerless for farther harm. In haste.

"Yours, for honesty and truth,

"WILLIAM FISHBOUGH,
"829 DeKalb Ave., Brooklyn."

All of which shows how little good sense may sometimes be manifested by men who once were credited with a good share of it. Mr. Fishbough has never before, to our knowledge, displayed so great a lack of common sense as is shown in that brief letter. This we propose to show, and then we shall call upon him or some one else to tell us what misfortune has befallen him, that he should manifest such a perversion of rational judgment.

By Mr. Fishbough's admission, he had been for nearly two weeks meditating the writing of an article to help his Jesuit friend of the *Journal* out of the dilemma in which he had involved himself. His meditations, however, were fruitless, for at the time he wrote, "as that (article) does not seem to come, I must," etc. Why did that article seem not to come? Can it be that in two weeks' time Mr. Fishbough could think of nothing he could say in justification of Col. Bundy's detestable slanders. Those who know Mr. Fishbough's ability to write, when he has anything to say, will naturally conclude that, in this instance, he knew of nothing and could conjure up nothing that he could say that would show a color of justification for Col. Bundy's outrageous course as the editor of a so-called Spiritual paper. In view of this state of facts, of what value is Mr. Fishbough's pointless and groundless expressions of his approbation of Col. Bundy's conduct, in the matter in question? Absolutely, they are worse for Bundy than if he had written nothing at all.

Mr. Fishbough will pardon us for questioning the absurdly wide assumption with which he plumes himself when he says, "I must at least convey to you my thanks, in behalf of all honest, rational Spiritualists, and the cause generally, for," etc. What portion of those denominated Spiritualists ever authorized Mr. Fishbough to represent them in this matter? We venture to say not one. Then, what becomes of this ridiculous effort at inflation on the part of Mr. Fishbough? Reader, you are doubtless familiar with the story of the Tooley street tailors. Three London tailors took it into their head to attempt to subvert the established government of England. They concluded to carry out their design by adopting a set of wordy resolutions. They began their demonstration thus:—"Whereas, we, the people of England, are," etc. From that day to this those three tailors have been the laughing stock of the world. Mr. Fishbough did not think it worth while to call even two of his guild to his assistance to give even that slight ground for his assumption when he undertook to thank Col. Bundy for his foul and groundless slanders "in behalf of all honest and rational Spiritualists." The natural inference is that Mr. Fishbough, while laboring under some strange hallucination, which his friends will do well to try and dispel, imagined himself to be the embodiment of "all honest, rational Spiritualists." Mr. Davis, call off your Diakka, Mr. Fishbough is too good a man to be made their victim.

But, dear reader, bear with us a little longer to see whether there is any spark of reason in this smokey endorsement. Mr. Fishbough calls Col. Bundy's self-evident falsehoods "the exhaustive expose." To what does he refer? To a series of statements, filling three whole pages of the *R.-P. Journal* of September 20th. Nearly one whole page of the paper was occupied with a statement of Dr. D. P. Kayner, the special agent and accomplice of Col. Bundy, which was intended to cast suspicion and distrust upon Mrs. Stewart and Miss Morgan, they well knowing that it was out of their power to do more than create suspicion in the minds of the public, against those thoroughly tried and well known mediums. Anxious as Col. Bundy was to cast suspicions upon them, he well knew that Dr. Kayner's statement was worthless to that end, and, therefore, wisely suppressed it for nearly a year; not, however, without the admitted intention of using it should a future opportunity to injure the mediums occur. For Col. Bundy not to have used that statement of Kayner's more than ten months after it had been concocted at his especial instance shows, as nothing else could show, how worthless he regarded it for his purpose. Remember, that statement of Kayner was the whole result of two weeks deliberate effort to find some excuse for assailing those mediums through the *Journal*. The remainder of this "exhaustive expose" consists of a series of statements made by as disreputable persons as could well be procured to lie down the good name and fair fame of mediums and Spiritualists; and every one ought to know how abundant such cattle are everywhere. These statements, false as they were on their face, they having been manifestly concocted by those who used them, Col. J. C. Bundy falsely and fraudulently published as statements made under oath, in good faith on the part of the affiants. As Col. Bundy has never dared to state before whom and at what time any of those fraudulent affidavits were made, we are warranted in denouncing him as a wilful deceiver. In order to appreciate fully the monstrous fraud which Col. Bundy and his associates have perpetrated in this so-called "Exhaustive Expose," read candidly and dispassionately the statement of Mr. James Hook on another page of this paper. It is this villainy that Mr. Fishbough thanks Col. Bundy for having committed. "Like master, like man."

But we now call upon Mr. Fishbough to state what he knows about that "wicked humbug of the Stewarts at Terre Haute." He may know something about it, and he may not. If he does not know anything about it, more than he has learned through the concocted falsehoods of Col. Bundy and his associates, he is of a piece of them, and he does well to admit that fact.

We rather concur with Mr. Fishbough when he says, "Your broadside has sunk that pirate craft to unfathomable depths," but "*that* pirate craft" is the *R.-P. Journal*, which owing to its rotten condition, has been sent by its own broadside to the unfathomable depths of infamy.

Mr. Fishbough says: "I say with thousands of others go on in your good work until the cheats and knaves who are hanging on the skirts of Spiritualism shall all have been rendered powerless for further harm." That is just what we say. Go on gentlemen with your "exhaustive expose" business until you place yourselves in such a light before the eyes of Spiritualists and the public that your knavery will be known of all mankind. You cannot be engaged in a better work. We have tried to some extent to unmask your vile conduct, but with our ample stock of facts to effect that object, we could not do it as you are doing it yourselves. But about those thousands, brother, Fishbough. Why don't you let your brother Bundy know where to find them. He badly needs them, you may depend upon it, and he does not know where they are. They are straying this way at a rate that would surprise yourself and him too. We have sent out an ordered edition of over four thousand extra copies.

Sic jacet William Fishbough. "As he has fallen so he lieth."

Where Does He Stand?

In the last number of the *Banner of Light*, Mr. Samuel Watson of Memphis, Tenn., undertakes to define his position in regard to the malicious and slanderous attack of Col. John Bundy, Editor of the *Religio-Philosophical Journal*, on Mrs. Anna Stewart, Miss Laura Morgan, and Messrs. Pence, Hook, and Connor. We confess that we fail to comprehend the position which Mr. Watson holds in that matter, and therefore hope he will be more definite in defining it. Mr. W. sets out by saying:—

"To the Editor of the *Banner of Light*:—

"Your last issue has just come to hand, in which I see you had an interview with Mr. Robert Hare, respecting the materializations at Terre Haute. *I see also that two of our spiritual papers are engaged in an unpleasant controversy, respecting the mediums in that place. Though I have read all that has been published on either side, I take no stock in either side of the discussion.*" (The italics are ours). "I am, however, more than an interested spectator: I am an anxious inquirer after truth, and am willing to receive it wherever found, and follow wherever it leads me."

We think in view of the most unjust and incorrect reference to the spiritual paper that we are conducting, that we are warranted in inferring that Mr. Watson is not *a more* "anxious inquirer after truth" than we are; and that he is not near so "willing to receive it wherever found, and follow it wherever it may lead," in the matter in question, as we have already shown ourself to be.

We assure Mr. Watson that we have no unpleasant controversy with Col. Bundy about the Terre Haute mediums or anything else. Col. Bundy long since made up his mind that he could not afford to have any controversy with us, as he could not reach us without encountering facts that he dare not face. He has therefore, let us severely alone, thereby imitating the tactics of the proprietors of the *Banner of Light*, in their method of silent evasion of self-vindication. We are not of that order of spiritual journalists, and therefore promptly meet every public attempt to misinterpret our public actions.

How stands the matter to which Mr. Watson refers? We will state it as we understand it. In the *R.-P. Journal* of Sept. 20th, Col. Bundy published what he called a "thorough exposition" of Mrs. Anna Stewart, and Miss Laura Morgan as mediums. It was made up of a statement of Dr. D. P. Kayner, the special agent of Col. Bundy, corroborated, as it was pretended, by certain so called affidavits. When that slanderous attack reached us, we knew nothing of the merits of the issue which had been publicly raised between Col. Bundy and the assailed mediums, save what information we derived from public sources, which was altogether in favor of the accused mediums.

As it was our duty to do, we at once proceeded to analyze the case, as presented by the accuser, and found it to be as groundless as it was malicious; and that Col. Bundy had prostituted the *R.-P. Journal*, once a spiritual paper, to destroy two of the best attested mediums in the world. This, we claim, we demonstrated beyond the possibility of Mr. Watson, Col. Bundy, or any other person to successfully question. In doing this we neither sought or expected any controversy with Col. Bundy or any of the persons whose untruthful and dishonorable conduct we laid bare; well knowing that none of them would dare to take any exception to our criticisms of their public acts. Just there the matter stands between them and ourself, after three weeks time on their part, for reflection. Had the Anna Stewart committee refused to notice the groundlessly malicious and untruthful attack, made upon the mediums and themselves by Col. Bundy, and those he associated with him in this outrage, no fair-minded friend of Spiritualism could have blamed them. In the light of the full, complete, and crushing repulse of their accusers, which we published last week, the justness and propriety of our previously formed judgement in the case, is demonstrated beyond all cavil.

That Mr. Watson "took no stock" in our unanswerable review of the *R.-P. Journal's* performance, is his misfortune—not our fault. It was certainly most lucky for him if he "took no stock" in the malicious slanders with which Col. Bundy regaled his readers at such a waste of space.

We think before Mr. Watson is much older he will find that his hesitation about forming a definite opinion in the premises, will not have contributed much to sustain his character for manly independence. As late as June last, Mr. Watson attended several seances given by the accused mediums, and does not hesitate to testify to facts that leave not a shadow of truth about the accusations of Bundy and Co.; and yet he would hesitate to decide those accusations untrue and their authors infamous. To us they carried their own refutation on their face. Mr. Watson has now had the answer of the accused through their committee; will he deem us uncivil if we ask him whether he "takes any stock" in it, or whether he considers the question still open between Bundy and Co., and those they have so vilely slandered? One or the other side he must now take, as he has seen fit to take publicly a hand in the "controversy," and that hand he must play out or throw up the game. Mr. Watson, where do you stand?

We desire to call Mr. W.'s attention especially to the worthlessness of his way of meeting the slanders of so trained a Jesuit as Col. Bundy. The latter has taken good care to provide against the force of such testimony as that which Mr. Watson thinks so conclusive of the genuineness of the mediumship of Mrs. Stewart and Miss Morgan. His way of meeting that is to assert that if any genuine manifestations at all come through them, that ninety per cent. of what purport to be genuine manifestations are fraudulent and deceptive; and further, that he is prepared to prove, (not that he has proven), that it is next to impossible to tell which of them are genuine and which fraudulent. It is this kind of Jesuitical scoundrelism that we are fighting; and with an unyielding determination to squelch it we will proceed as we have begun. Those who give it any countenance must expect to share the odium which such pusillanimous and evasive conduct merits.

But what are we to think of the workings of Mr. Watson's mind when we see him guilty of the self-contradiction which is involved in the following utterances? We have already shown that in alluding to the concocted falsehoods of Col. Bundy and his associates, Mr. Watson said he *took no stock in them*—in other words did not believe them. In again alluding to the same he says: "There has been an array of testimony published against those mediums which I read with painful interest." In one breath he *takes no stock* in those falsehoods and in the next he calls them an array of testimony. He did then *take enough stock in them* to regard them as testimony as far as they went. Nothing is testimony that is not true and when Mr. Watson accepts those falsehoods as testimony he accepts them as true. Is he prepared to meet the logic of his own utterances? Will he reply? MIND AND MATTER is at his service to do so.

The mistake has too long prevailed among Spiritualists of seeking to make the sensitive media responsible for the disorder, inharmony and contention that exists to such a deplorable extent in spiritual affairs. The time has come when the responsibility must be, in a measure, taken from their overburdened shoulders and placed on the shoulders of the shirkers and skulkers who have enjoyed entire immunity from the consequences of their faithlessness and duplicity. The cloak of respectability and cant must be torn away and thrown aside in order that justice may have full sway and truth triumph.

Col. Bundy has undertaken to load upon the shoulders of our most prominent and faithful mediums the crushing weight of distrust which he supposed was to bury honest mediumship out of sight; that weight we intend to transfer to his own back; and no squirming on the part of those who openly or secretly sympathize with him in his treacherous efforts to injure Spiritualism, will avail to screen him or them. The line has already been drawn by the actions of that bold, bad man, in this his last desperate effort to carry his point. Which side of the line do you take, Mr. Watson? There is a time when to hesitate is a worse alternative than to err. Either Anna Stewart, Laura Morgan, Dr. Allen Pence, Samuel Connor and James Hook are dishonest, or Col. Bundy and his associate accusers of them are malicious slanderers and the enemies of truth. There can be no half way in this matter. Nor is the point at issue a personal one as the would be shirkers and skulkers in the spiritual ranks would have it appear. The issue is one that is vital to the success of Spiritualism. For, if Mrs. Stewart and Laura Morgan are not trustworthy mediums, and Messrs. Pence, Hook and Connor honest and trustworthy Spiritualists, where are we to find either? There has been no deliberately concocted scheme to destroy spiritual mediums which has heretofore been formed, in which the success or defeat of the Spiritual movement has not been to a large extent involved; but never has this been the case to a greater extent than in this movement of Bundy's. We demand of the *Banner of Light* in the name of Spiritualism, that it take a definite position in the matter. Neutrality is impossible without a loss of influence to it, that it cannot afford.

Editorial Briefs.

ALL persons ordering the paper who are entitled to our premiums, (see premium advertisement on third page) will please state to us in their order which of the three pictures they desire, and thus avoid delay in forwarding the one preferred.

MRS. R. SHEPARD occupies the rostrum of the Spiritualists of Springfield, Mass., during the present month. We congratulate our friends in that city that they have been able to secure the services of this efficient worker in the spiritual vineyard.

MR. D. J. STANSBURY will continue the business of his departed companion, Mrs. Dr. J. W. Stansbury, No. 164 West 20th St., N. Y. city; he does so at her special request, also of his many friends; was developed as a writing, inspirational, and clairvoyant medium in Philadelphia about eight years ago. We wish him success.

THE developing circle of Mr. James A. Bliss, held every Tuesday evening at this office, is a perfect success; under the manipulation of Mr. Bliss, new mediums are being developed, and the prospect is that during the coming winter a large number of mediums will be developed for all phases of mediumship.

OUR premium pictures, "The Orphans' Rescue," "Homeward," and "Dawning Light," are not cheap, flashy chromos, or other discreditable productions which have so often disgraced art in and out of the premium business, but they are in subject, design and rendering worthy of favored places in any refined home or gallery of art. They were not originally designed for premium use nor to be sold at low prices, but to be published at $3.00 per copy—prices readily realized for such works a few years ago. Owing to the continued depression in the picture trade, the legitimate picture business having been nearly killed by the premium business and the impossibility of the publishers realizing fair prices for them, and other circumstances, we have contracted for purchasing a few thousand copies at prices less than one-fourth what works of such merit would command in ordinary times and in a healthy art market, and we favor our patrons, and those that desire to become such, with the benefit of our unusual purchase.

THE lateness of the receipt of the Magnificent Offer of Dr. J. V. Mansfield, published at the head of our editorial columns, prevented us from publicly expressing our high appreciation of his noble assistance in our last week's issue. To him we owe a debt of gratitude which we feel we can never fully pay. It was through him that we received the first light we obtained from the spirit world and had the question settled forever in our mind, "If a man die doth he live again." We are but one of many thousands of persons who have been made wise and happy through the intervention of Dr. Mansfield with the spirit world. The sympathy manifested so materially in our editorial labors, by Dr. Mansfield, is most gratifying and encouraging to us. To all ye who would gain a knowledge of the truth of truths, Modern Spiritualism, we would say no such opportunity was ever offered to you to reach that knowledge so cheaply as by accepting the offer of Dr. Mansfield. God and the angels bless and prosper him and his, say we. Subscribe for MIND AND MATTER, and send your inquiries concerning spiritual things, and depend upon you will never regret your investment.

Rev. J. H. Harter's Appeal.

AUBURN, N. Y., October 6th, 1879.

DEAR FRIEND:—On the 1st day of November, 1879, the undersigned, Rev. Jacob H. Harter, of Auburn, N. Y., will celebrate the fifty-ninth anniversary of his journey in earth-life, and the twenty-fifth anniversary in married life.

Now, in as much as he has by numerous reverses lost his home, and turned out his life insurance policies and all other worldly valuables save his library, household goods and furniture, (which, by the way, are yet under a mortgage), and inasmuch as he has no financial income, not being settled over any special church, but, like Jesus, "going about doing good," considering himself pastor of Jacob's branch of the Divine Fragments, located wherever a fragment of humanity can be found, he will be happy to receive, now or then, or at any time, from friends, philanthropists, liberals, reformers or others, such donations, birthday or silver wedding presents, as they may feel disposed to send him or his wife, Achsah Harter. He has resided in Auburn, N. Y., nearly twenty-four years, and desires to purchase there, for his wife and children, a home worth $2500, $700 of which sum have already been pledged by one man in Auburn, in case the balance can be raised. Now, dear reader, how much will YOU, your friends and your neighbors send for this purpose? Mr. Harter will publish in January a book of his life, which will also contain the names of donors and the amounts given.

Mr. Harter is still earnestly, zealously and eloquently engaged in advocating Spiritualism, temperance, prison reform, anti-gallows, anti-war, equal suffrage and in fact every reform having for its object the physical, social, intellectual, moral and spiritual elevation of all classes and conditions of humanity, and he hopes and prays to be kindly and substantially remembered. Address him,

JACOB H. HARTER,
No. 26 Sheridan St., Auburn, N. Y.

P. S.—Also attend the spiritual meetings in Auburn, N. Y., November 1st and 2nd, to be addressed by Mrs. E. L. Watson and others, at the Academy of Music.

J. H. H.

BORDENTOWN, N. J., Oct. 6, 1879.

To the Editor of Mind and Matter.

SIR:—I wish to inform the public through your paper of a remarkable cure that was performed upon me by Madam M. J. Phillips, of this place. I was suffering from two tumors and one cancer, from which I never expected to be cured. But hearing of Madam Phillips and her wonderful cures I resolved to try her treatments. She treated me by laying her hands on the tumors and throwing off the disease. In a short time I found my tumors growing smaller and softer and every time she gave me a treatment they grew smaller until they were gone. The cancer was treated in the same manner, with vegetable remedies given to help cleanse the blood, and in four months she had me well. I am only one of the many she has cured of the same diseases. I would ask all afflicted, the same as I have been, to give her a call and be released of all pain and suffering as I have been. Feeling it my duty to do so I send you this letter.

Respectfully yours,

RACHAEL EVANS.

Rodger H. Vose, New Boston, N.H., writes: "I like your straight forward defence of all honest mediums, and certainly there is need of more of such outspoken minds in their defence; it is time the mask was torn off from these Jesuit faces that they may be seen as they are."

Mrs. L. C. Reeve, 430½, Hart Street, Brooklyn, N.Y., writes: "I enclose $5.00 for two new subscribers; I hope to get more for you. I was pleased to see the obituary of Mrs. Waite, but more your feeling words for martyr Bennett, in a late issue of MIND AND MATTER. It seems all too bad, but, if only the Liberals would identify themselves politically as a body, then they would be remembered as voters."

Mrs. E. D. Schull, Oberlin, Ohio, writes: "I like your paper very much, and shall probably become a life subscriber. I am exceedingly interested with the "Experiences with the Spirit. Enemies of Spiritualism," and the Message Department. I said I should probably become a life subscriber, but will add as long as you give the spirits a department as you are doing now. I have tried to aid you in extending the circulation of MIND AND MATTER, but Oberlin is very Orthodox, and I have not been very successful; my paper is worn out by the reading of it here. I think now with the premiums you offer I will be able to send you a few subscribers."

Spirit Communications.

MIND AND MATTER FREE CIRCLE.

MONDAY, Oct. 6th, M. S. 32.

Question. What are the necessary elements to make up the materialized form?

The Control. In the first place, will or force of the spirit. If it has no will or force within itself, it can never manifest. By that will, acting as a magnet and attracting from the elements surrounding each and every one here, it can draw as much or as little of soul force as it needs for this demonstration. The medium in this case is the purifier, or effective force; that is, the medium clears those elements of certain impurities, and, under all circumstances, the medium is a condenser alone. At other times, when this cannot be effected, the medium may be transformed to look like a materialized form that wishes to demonstrate. In that case, the spirit, being enabled to force or condense just exactly what it wants, makes use of what it can find at the time. This, at the dawn of the twentieth century, will not be necessary, because, by that time, this great phase of spiritual manifestation called materialization will have reached that potion where it can command conditions. At present it is the subject of them. But the time will arrive shortly when it will end, and then you will have it pure and unadulterated.

Question. I would like to know of this spirit what his experience was in the past, his history in spirit life, and his condition since then.

The Control. I had, when I passed into spirit life, certain earthly attributes and ideas gathered here that would not reconcile themselves with my spirit condition, and it became my duty as a spirit to get free of these as quickly as possible, in order to understand the spirit life. I was a theologian, and I believed thoroughly what I taught. Therefore, I could not be classed as a hypocrite, and in this after life all I had to do was to come back here and rectify what wrong I had done in a mortal state; and this is the duty I am here to-day to discharge. If I can succeed in doing this, there is nothing to stand between me and perfection, relatively speaking. No spirit will ever reach absolute perfection, because if they do there will be an end to all progression for that spirit. We can never reach that; but we can reach it relatively, step by step.

Question. The last part of my question was not answered. I want to know the phenomena of spirit life as experienced in this spirit's life, or what it appears to be like.

The Control. I cannot place it clearly and conclusively as yet, on account of these earth-bound attractions which I am now working out of. A definite description of what I am passing through cannot now be entered into, because I cannot command anything higher than the time, place and condition will allow. I could give you a very florid, beautiful and transcendental description of surroundings; but I could not give you a plain and practical one. I claim to be a plain and practical man, and if I cannot answer a question clearly and positively, I will not attempt it.

GOOD AFTERNOON, FRIENDS:—I like to look my audience in the face; I like to feel their magnetic fire running through every nerve and fibre of my being when I speak to them. In the age in which you now live, you are passing from that which has been to that which is to be; and he who is best calculated to survive in this great struggle for supremacy that is now going on, will be the one to stand up and die for that which rightfully belongs to you.

What means this rushing of feet through the streets day after day? It means nothing but food and shelter and clothing. There are men who acquire their thousands. For what? For their own children; but they will see in spirit that they become a scorpion's sting, and they scourge his children fearfully. None of you ever had a thought—none of you ever put forth a single principle, but that it will re-act to the source from which it once came. If the person has passed to spirit life it will re-act upon his or her posterity, and they cannot escape it. Oh, Liberty! how vaguely thou art understood by the present generation! You know not what you mean by that word; you only understand it abstractly. When the time comes that you will know what absolute liberty is, no man, woman or child will want for food, clothing, or shelter. These are rights which should come home to every mind. They are that which, if you do not realize now as a duty, you will not be perfect until you come back here and rectify, as this man said in his invocation, the wrongs that you have done in the mortal state. I was one that spoke for liberty; I was one that sacrified all my material interests to propagate that which to me was a great truth. And now I say unto you, in conclusion, that in the next year there is a battle to be fought out right here. I say that every man should be alive, for it will be important; it will be a step forward to perfection, or it will be retrogression for the time; and if you retrograde you will suffer terrible consequences, and nothing can save you from them. The natural man is he who studies the law of cause and effect, and shapes his life by this law. The unnatural man is he whose little world revolves around himself only. The latter seeks to gain the little selfish satisfaction for the time, which he will dearly pay for in the spirit. Bless you all! May you understand true liberty! May you be firm in upholding it! Let nothing tear it from you; for it is a stone in the temple of Truth that will make one of the largest supports of that temple.

PATRICK HENRY.

Some ten years have passed away since I entered the spirit life. I was a medical doctor. I had not done all that I might have done while in the mortal state; but yet I never allowed any one to suffer, even if it took me from my bed at the midnight hour. I had a heart that beat for human suffering, and I always tried to allay this as much as I could. But I have been short in my duty inasmuch as I was rather contracted upon religious subjects. There is no man but what is a creature of his own surroundings, and it is impossible for any one person justly to attempt to set in judgment upon another; because each of us has our own views of duty, our own ideas of justice, our own conscientious scruples. We may have conscientious scruples in one particular, and we may have none in another direction. This comes from biased opinions that are all made up of a certain combination of forces in matter. As these forces come together in my person or the person of any other one in this room, the molecules or atoms of matter which constitute those forces will never come together again while this globe lasts, in precisely the same shape. It is this which causes every one of us to have our own different views; it is this which makes every one of us see a subject that is presented to us in a different light. Sum in the summing up the grand total it will not be what you believed, neither will it be what you have thought, but it will be what you have put in practice and acted up to. This, and this only, will be your eternal judgment in the after life. If I was to attempt to send personal tests to my friends I would never have been allowed to enter the circle this afternoon. These seances here are not for that purpose. They are for this purpose; to instruct you, in so far as my mortal life has a bearing upon my spiritual life, and to benefit you by this lesson. Selfishness is not allowed to be the impulse of action in these seances. You will sign me,

DR. S. R. DEY,
St. Albans, Vt.

GOOD AFTERNOON:—The inherent forces of matter teach one thing to my mind—a doctrine that is very much disputed at the present day—and that is predestination. There is no person within the sound of my voice this afternoon that will deny that certain causes produce certain effects, and therein lies the doctrine of predestination. When you look abroad on all mankind you find that each and every one is either inspired or animated to gain his certain object; one struggles for wealth, another for position, another for fame, and another for the mere necessaries of life. Aim high, even if you light low. For if all men would aim for certain things, that is to lift up humanity, to be humanitarians in the fullest sense of that word, they could not help but finally succeed, because in unity there is strength. What matters it if you are a political economist, and you are a great statesman, if your little world is only confined to yourself? If it does a thing but revolve around that petty self it will never accomplish much. It matters not how much is your learning or how much you understand of what they call political economy. In this mortal life I wrote many books, but they are only of value as far as they approximate to the truth; and I confess to get a grain of truth you have to wade through an ocean of debris. But it is easier to express an idea wrapped in the form of a parable and you are less liable to be criticised than if you put it in a plain, practical shape; for this simple reason, that each and every man will twist that idea to suit his own mind. There is no man that ever wrote a book but what fears the keen glance and thrust of public opinion, and if he can glide along safely over a tranquil ocean it is not worth while for him to raise a storm. His ideas will gradually, if they are moulded according to the universal principle of truth, triumph and finally act out their mission. There may be men come after me that will express the same thing that I did in a far more practical manner; but people will say, "Why, I read that idea in so-and-so's works. I believe this man is a plagiarist—when perhaps the man himself never saw or knew of that idea before. All the originality of ideas there can be in this world is simply the combination of two ideas that have been expressed before your time, modified by your own opinion. That is all the originality you can reach regarding a philosophical or a metaphysical idea. But scientific ideas are now represented in matter but left for the mind of man to discover that ages yet unborn will have no knowledge of. But when the proper time comes they will discover these and utilize them for their own benefit. Excuse me if, I have been rather wordy but it is the fault of learned men. They like to be teachers even if they do not teach. You will sign me,

JOHN STUART MILLS.

SIR:—I am allowed to come here, notwithstanding the assertion of a preceding speaker, with a selfish motive, and that motive is to communicate with my husband. I wish to say to him that I would not, for the world, antagonize or shock his orthodox opinions, but I will say to him, David, you will not find in this after life what you have marked out for yourself. I will say to you that there is none to atone for you. You must atone for your own wrong actions. I do not say this to rob you of a belief that may give you comfort, but I say it because truth is mighty and it must prevail. I say that I have not found what I expected. This man of God that they call Jesus I have found is of no use to me. There are millions over here just as disappointed as you will be, David, if you hold fast to this belief. I come to warn you in time, whether you take this or whether you do not. All I can do, as is said in the scriptures, is to make use of that kind of way to warn you and guide you to a happy state hereafter. I say it simply through the body of this man. And another thing before I go; be more liberal, be more charitable, and if you cannot accept this from me, at least moderate your present course of action. I died at Oxford, Ohio. Good-bye. My name is,

ELIZABETH CAROLINE SWAIN,
Wife of Professor David Swain, of Chicago.

Struck! Struck! A locomotive—near Enfield, Conn. George French is my name. Friends—Came sudden. You know me—Can't hold on. I have to go quick.

How do you do! Old men are apt to become bigoted and think they know everything. They think that they understand all that has gone on—all that has ever been or ever will be. I was a kind of pig-headed fellow, too, in that way. I thought that I knew everything, and when anybody came to talk to me, I used to scour them out fearfully. I would give them fits if they didn't agree with my ideas. Well, I don't know everything, and I am terribly mistaken on this one question of an after life. I did profess Christianity, but I must say I died a hypocrite, for I didn't believe it. I was scared at the time, that's all. I didn't know nothing about it, and so I thought that the best I could do was to secure the best I could; and if it was a mistaken idea it didn't make any difference. I could get it set up right on the other side—policy—diplomacy!

Well, it has been some years since I crossed over. I fought through this revolution here. I died a general. I have just got enough vitality in me now on the other side to be a general yet, and I have got enough of that stubborn, bull-dog disposition to conquer over certain people that would crush out the truth in this after life, and I am just the fellow to skirmish with them. I tell you, you have got more opposition on the other side than you have here. You have got thousands and thousands of ignorant spirits, and you have got millions of dogmatic ones that are ready to knock spots out of it if they can. But I am endeavoring to hold it up, because as I was always a friend of truth and liberty when I was here, I am that kind of a man yet. I am rough in my talk, but I tell you I know just where I stand. I am no sleepy, drowsy, one-idead spirit by a long shot. I have got all that push, energy and ambition for the triumph of truth that I ever had when I was here, and I am bound that it shall conquer. I know something about your folks [to Mr. Roberts]. I am General John Doughty, of Morristown, N. J. I died somewhere about this is 1879—I died some forty years ago. Up there all know Doughty, Morristown, N. J. I knew your folks, some of them; I was acquainted with your father.

Mr. Roberts. I think it is very likely you were.

The Control. I have heard of the Robertses; I know them, they are scattered all around. I know them. Good-bye.

GOOD AFTERNOON, SIR:—I was a commercial traveller. I was a Spiritualist, and what is more, a medium; so, I understand what I am doing here this afternoon, and thank the Universal Power that I had my eyes opened before I entered the after state. For there are men and women on this side of life that have been here for ages that are still groping in the dark, while this Spiritualism has been truly the star of hope, the star of promise that has lighted up my way to better conditions. Spiritualism will ultimately triumph, because it does not encourage prejudice. It has no dogmatic prejudices. It is liberal in every way, and you can drink of the waters of Spiritualism just exactly as you can of the waters of life, freely and as much as you are able to drink, and no more, at one time. Truth, when it bursts upon a man in a benighted state, does so with such force that he can only stand just so much of it. He has got to grow into it. Wise is he who learns this in time—not to throw away your pearls of thought and research before ignorant and swinish people; because if you do they will turn and rend and tear you for showing them the way. In my spirit life and the conditions I have now reached—I would that every man and woman within the sound of my voice this afternoon could look into those conditions and see what is the ultimate of a correct understanding of the true principles of the spirit or soul. If they could see this, no priest, no pope would hold them in thraldom for an hour; for they would see, as you all will when the spirit faculties of the brain becomes unfolded, stand with your clairvoyant eyes and look right out and see your old relatives and friends breaking for you the bread of life and handing it down to you. You will see this and get it.

Now, I have a little more to say. I would that I could come here from the spirit and bring all that I know as a spirit to you mortals, but I cannot. I am forbidden by a certain law to bring any higher ideas into the matter of this universe than has been prepared for me. I was known when here as

WALTER MUIR,
518 N. Seventh St., Philada.

An old woman! I am not old when I am away from here, but I certainly do feel all the burden of age on me when I am in this man. I don't understand your Spiritualism. I was a Christian, but I know that I lived to be seventy-five years of age and that I entered into this after life after trying to do, through the most of my life, what I thought was right—what I conscientiously felt I ought to do. I failed, but where is there a man, woman or child that has lived to any length of life but what has not failed? We can only accomplish so much good. I have learned this in a temple called wisdom in this after life. I have only learned this much, that I could no more than accomplish just so much in the place I was placed in the mortal life; that is, that I could not be any purer than my surroundings would allow. This I have learned. There are none to sit in judgment upon you in the after life. There is no one to atone for you. But you have certainly this chance, that after you have rectified the wrongs of a mortal existence you will enter into the land of the blessed. This is just as certain and absolute in its way, because it is a law of the universe, just as much as that the sun is obliged to shine. My friends down in Bridgeton, N. J., will be very glad to hear that the old lady has come back. My name is

ELLEN E. ANDERSON.

SI, SIGNOR:—The Chairman. At the request of "Wild Cat," I will say, in explanation, that the spirit that has attempted to take control is an Italian, and that an interpreter speaks for the spirit; this interpreter being a linguist, called Ignatius De Castro.

The Control. In taking the position of interpreter, I shall endeavor to speak to the ideas expressed by this spirit as closely as possible. He says it is but a short time since he passed to the spirit life; that he was a zoologist; that he made this a study when here, and that he was particularly interested in establishing a zoological garden at Turin in Italy. That he succeeded in accomplishing it, but not as fully as he wished to, but still sufficient to give it a start. His object in coming here to-day is to say that long before he passed away, although born and educated a Catholic, he had, after the closest study, come to the conclusion that there was no life beyond the grave; and that the men or women who get a living by teaching this doctrine were nothing but vultures preying upon humanity. He also says that the all-prevailing principle belonging to the universe can never be turned aside by your belief. He is very agreeably disappointed to find that he has got life beyond the grave, although at the time of his death he was fully convinced, in his own mind, that this was nothing but an ideality. He would say to all of you that labor under exactly the same belief, that if there is anyone within the sound of my voice, speaking for him, that has such a belief, he would say this: that man has a continued existence, and that all your beliefs and all your opinions cannot deviate one hair's breadth from this universal fiat; that you cannot change it no more than you can change or keep yourself from being born into a material existence; neither can you keep yourself from being born into a spiritual existence, for the one is the outgrowth of the other. He would also say to those that are fools enough to say their *pater nosters* and to pray and beg favors of saints and the Virgin; that it is a delusion, that you are cheated every time you give vent to such folly. But he says this: that this universal spirit has branches coming out from it, proceeding from it in the shape of advanced intelligences; and that if you have an inherent power in these, and you pray to these advance intelligences, they will hear you and try to make straight your path in mortal life. In that way only can you be helped, and in no other. His name is,

VICTOR GILHENNI,
Turin, Italy.

Verification of Spirit Communication.

Bro. Roberts:—The spirit communication published in MIND AND MATTER of last week, purporting to come from Gillis Dallett and wife, has been identified or recognized by a member of the family as being correct in all its historical features and statements. The catastrophe in which they, together with others, lost their lives, occurred in the month of March, 1877. The leaning towards the Episcopal faith, which is spoken of, was evinced by his attendance upon the religious services of the Episcopal Church, although he had been, with the elders of his family, indoctrinated into the Universalist faith.

JOSEPH WOOD.
1506 North Seventh Street, Philadelphia.

Philadelphia Spiritual Meetings.

FIRST SPIRITUAL CHURCH of the Good Samaritan—At the Northeast corner Eighth and Buttonwood streets, third floor. Speaking and test circle every Sunday afternoon and evening.

THOMPSON STREET CHURCH Spiritual Society—No. 2049 Thompson street, below Front. Free conference every Sunday afternoon, and Circle in the evening.

LYRIC HALL SPIRITUAL ASSOCIATION.—At No. 293½ North Ninth street. Free conference every Sunday afternoon at 2:30 o'clock.

THE CO-OPERATIVE SPIRITUALISTS will meet at No. 240 S. Fifth street, on Sundays, at 2.30 p.m. until further notice. A full attendance of members is requested.

PHILADELPHIA MEDIUMS.

MRS. W. H. YOUNG—Healing medium will be in Philadelphia, Monday and Wednesday of each week. Hours, 9 a.m. to 3 p.m. Mrs. Young has been travelling and made some wonderful cures throughout the country. Cancers and all Chronic Diseases a specialty. Testimonials from the best citizens can be had on application. Office, No. 2049 Market st.

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JAMES A. BLISS—Developing and Trance Medium. 713 Sansom street, Phila. Developing Circle every Tuesday evening at 8 o'clock sharp. Persons possessing any mediumistic powers either will find them improved by sitting in this circle. Admission 25 cents. Non-attendance of strangers.

MRS. A. E. DE HAAS—Clairvoyant examinations and Magnetic treatment. Office hours 8 A. M. to 12 M. and 1 P. M. to 4 P. M. No. 1231 North Fifteenth street, Philadelphia, Pa.

DR. C. BENN—Developing Circle has adjourned to meet the first Monday in September.

MRS. KATIE B. ROBINSON, the well-known Trance-test Medium, has returned to Philadelphia, Pa., and will give sittings daily to investigators, at No. 2123 Brandywine street.

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ALFRED J. MARTIN—Trance and Test Medium and Medium for Form Materialization. Private Sittings at No. 1, rear of No. 635 Marshal street below Fairmount Avenue. Materialization Séances at the same place every Tuesday and Friday evenings. Test and developing circle on every Wednesday evening.

Mrs. E. S. POWELL—Clairvoyant, Trance and Test Medium—No. 239½ North Ninth street. Public Test Circles on Monday and Friday evenings and Wednesday afternoon. Office hours from 9 o'clock a. m. to 5 o'clock p. m.

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Mrs. SARAH A. ANTHONY—Test Medium—No. 222 North Ninth st. Circles on Monday and Thursday evenings. Private sittings daily.

Mrs. GEORGE—Trance and Test Medium—No. 680 N. Eleventh st. Circles on Tuesday evenings. Sittings daily.

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STATUVOLENCE.

Wm. Baker Fahnestock, M. D., of Lancaster, Penna., will give lessons at his One Science to those wishing to teach the *STATUVOLIC ART*, until Oct. 31st, after which date his address will be Walhalla, S. C. Will return to Lancaster about May 1st, 1880.

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Bible of Bibles,

Original Poetry.

THE TRUE WORKERS.

TRYPHENA C. PARDEE.

Wisdom, clothed in Love immortal,
Sitteth on her throne of light,
Calling to her silvery portal,
All defenders of the Right;
Choosing those of deepest suffering,
Those who've felt the poisoned steel
Of falsehood and keen persecution,
Answering to Life's stern appeal.

Tell us, what is life to manhood,
Stripped of freedom's sacred garb?
Feeling in his generous bosom
Thoughts akin to Nature's God?
Must he smother down his senses—
All these fires of heavenly glow,—
And bear the scourge of great offences,
Just for seeking Truth to know?

Singing, shouting, waving, flowing,
Come the hosts of Reason's might,
Burnished words with love light glowing,
Break the mists of credal night—
And the first the banner rearing,
Marching towards fair Free Thought's goal,
Are the hands to labor baring,
Asking something to console.

And the realm of life, in glory,
Heeding every sufferer's cry,
Bends the bow of promise o'er them,
With the words, "Go forth and try."
"Ye are hardened for the harness,
That lifts you to a higher plane,
Where fears of man no more embarass
The right of thought in any brain."

Here we come:—not drivelling minions,
To be petted by the proud—
Prizing not their vain opinions,
Nor their money, smiles and nod—
But as men and women earnest
For God's justice in the deal—
Our quickened hearts, by pain so furnished
Reverently receive thy seal.

Ellington, Chautauqua, N. Y.

INSIDE FACTS OF THE CHICAGO AND TERRE HAUTE CONSPIRACY.

The Last Attempt of the Jesuits to Destroy Spiritualism.

THE "RELIGIO-PHILOSOPHICAL JOURNAL," THE JESUIT ORGAN, FINALLY UNMASKED.

TERRE HAUTE, Ind., Oct. 5, 1879.

To the Editor of Mind and Matter.

We tender you our sincere thanks for your prompt and able defence of our mediums. Knowing as we do, from long and close acquaintance with both Mrs. Anna Stewart and Miss Laura Morgan, the unsophisticated honesty and truthfulness of both mediums, and the high character of Mrs. Stewart in the relations of wife, mother and friend; we feel indignant at the wanton efforts of the *R.-P. Journal* and its coadjutor, the Terre Haute *Gazette*, and others, to injure the reputation of our mediums, without any cause save their malicious desire to hunt them down and throw discredit on the cause of Spiritualism.

That Bundy is a scoundrel we have abundant reason to know—that he should hate us here, is to be expected, for we have always defied him, and so informed him through his emissaries, sent here, to wit: Kayner and others. Hence his vindictiveness towards the mediums and ourselves, apart from his secret enmity towards Spiritualism. That our mediums will pass through this ordeal unscathed we have not a particle of doubt; but this vile warfare causes trouble, labor and expense, to show up the rascals who are carrying it on. But this we are determined to do at whatever sacrifice.

We have the opposition of that portion of the press openly opposed to Spiritualism to contend against—they catering to the popular religious prejudice and looking to that source for their bread and butter. They have not the independence as journalists to be truthful or to do us justice. We are, however, holding them level on their statements, with the exception of the *Gazette*, and a suit for libel has been commenced against the proprietors, which has scared them into a little decency, and will terminate in their discomfiture. We have had a hard fight, but we still hold the fort and intend to do so to the end. Vituperation and slander are still being showered upon the mediums and ourselves, but we go right along, and when a *skunk*, in the shape of a detective, comes along, which is often the case, our spirit friends soon "smoke them out" and then we show them the door of the seance room, with the admonition that they can see just as well outside.

We have determined to protect our mediums against such skunks. This being our stand-point you can readily see that we are subjected to the slang and slander of that class of intruders. There is another class, who call themselves Spiritualists who visit us, who are so full of conceit and prejudice against the manifestations through media, that they show themselves to be the greatest fools and bigots we have to contend with. They expect and demand that the manifestations shall occur as they wish them to do; or demand, no matter how contrary to the natural laws governing the manifestations that they shall so occur, or they pronounce the affair is all fraud. We, occasionally, have such visitors.

But we commenced this communication to give you a little insight of some matters not contained in our general defence. We will first notice the Boggs' letter, as published in the *R.-P. Journal* of the 27th ult. This Boggs, previous to his coming to Terre Haute, with another mountebank by the name of King, was figuring as an exposer of Spiritualism. He was a widower with two children. He seemed about thirty-five years of age—was brazen-faced and self-confident in his manner. The writer saw him, a short time before he came to Terre Haute, at a meeting of Spiritualists in the eastern part of our State, at which time he said he was a Spiritualist. We next saw him in our town, with his confederate, King, in the role of an exposer of Spiritual manifestations. They rented a room, advertised largely, and when they came to give their exposition, it was so thin that they failed to pay expenses. They became involved in debt for rent and other expenses and could not pay. King ran away. Boggs remained. His traps—his cabinet, etc., were taken for their expenses. (The cabinet now used by Laura Morgan is the one that Boggs and King brought here.) Boggs went to work as a carpenter, here, and continued at that trade for some time. In the meantime he set his wits to work to gain the affection of Flora Pointdexter, who was then a young, wild and unsophisticated girl. She had good mediumistic powers, which we were trying to develop and were succeeding to some extent.

Flora and her mother were at that time poor. Boggs becoming acquainted with these facts, under the promise of procuring great gain, induced the mother and daughter to take a trip, the latter as a medium for spirit manifestations; he making them believe they would make a fortune. Against our advice they went and were gone some two or three months. In the meantime Boggs was practicing his wiles upon the girl. He had strong magnetic power, and she being negative to his will, he gained complete control over her. Flora's mother discovered Boggs' intentions toward her and she and Boggs' quarrelled. Their funds ran out and their expedition resulted in a failure. They returned to Terre Haute—the mother in a frenzy about her daughter. Boggs had gained such control over the latter that her mother had no influence with her; nor would she heed the advice of any of us, who were her true friends. We tried to keep them away from each other—appealed to Boggs and told him he was destroying the happiness of the girl. He laughed in our faces, and in spite of all our efforts to save the girl—he induced her to marry him—separated her from her mother—took her to Kansas, almost beyond all civilization, and would not permit her mother to see her for years. The mother lived in the writer's family for some time. He saw and read the correspondence between the mother and daughter, which, on Flora's part, had to be conducted in a clandestine manner, as Flora's letters now in his possession will show.

That Boggs is an unprincipled dog we had abundant evidence of while he was here, and all that we have heard of his heartless treatment of his young and girlish wife since, shows that he has not changed his evil disposition. That Flora wrote the letter in the *R.-P. Journal*, we do not believe, and if she signed it, she was coerced to do it. From what we know of Boggs we are satisfied he is capable of any act of meanness, and we know that his wife would not dare to refuse to act as he commanded her to do.

We send you a diagram of the cabinet and the position of those who were in attendance at the seance on Sunday of March 30th, at our anniversary seance, at which time we had a double seance—two spirits appearing at the same time. Our object in sending you this is to show you to what straits they were driven to manufacture what they call testimony against the mediums. Now, if you notice the diagram and the respective positions of Mrs. Stewart and Laura Morgan in the cabinet, and the position of Ossian A. Conant just off the rostrum, the dotted lines will show you the lines of sight from the latter to each of the mediums. Now notice what they make their poor fool swear to—that he, several times, distinctly saw a dark lantern in the hands of Mrs. Stewart, and that he also saw Laura, after wetting matches in her mouth, rub them over her breast, thereby producing a phosphoric glow. He makes no pretension to clairvoyance, but says he saw this with his natural eyes. When confronted with a similar diagram, and he was shown the absurd light which the concocters of his affidavit had placed him in, he said he did not see the lantern in Mrs. Stewart's hands, but on the floor of the cabinet in front of Laura. But when we pushed him close about the lantern, he said he did not know it was a lantern—it might have been a materialized one. He still thought he saw something that looked like one, but at the same time said his affidavit as published was not like what he gave his affidavit-maker, and remarked that he would make Ball of the *Gazette* correct it. He also admitted that his statement about the necklace was false. Poor devil, he has not sense enough to realize his position.

One other witness's affidavit will give you an inside view of the acts of these affidavit concocters. Sallie Cooper was made by them to make statements that are false. She says that Hutchinson and Ball came and talked to her (she is very voluble and talks a great deal and says but little); she says they made the statement to suit themselves, and she signed it. Ball swore her. ("Is he a magistrate and qualified to administer an oath?"—J. M. R.) But she said it was not what she told them, but she did not care about it, as it did not amount to anything. Sallie Cooper is the half-sister to the wife of the notorious S. S. Baldwin. Both were raised here and are well known. The whole family are mediumistic. Baldwin's wife is a strong medium. Sallie would have made a good medium if she could have been controlled, but she was as wild and uncouth as a wild Comanche. The whole family are not celebrated for virtue. Baldwin took his wife from the purlieus of our city. Sallie was fast developing in the same way. She was married about a month since, and her husband's parents do not recognize or allow her to visit them.

Such is the material which they are using to destroy the reputation of our mediums. Mrs. S. R. Mencher, an old gossip, of antique origin, who is driven from place to place on account of her meddlesome, gossipping falsehoods, which disturb every neighborhood in which she stops, admitted to the writer that her statement was false. We, as a committee, went to interview her about her affidavit. She would not admit us to her august presence. Her affidavit-maker feared our interview and she became scared. They will have a good time when they put such cattle on the stand in court, as they say they intend to do.

Another beautiful specimen of humanity by the cognomen of P. P. Price, is made to cut a large figure on paper as an affidavit maker. Did his statement reach outside of the circle of his acquaintance, he would scarcely be worth kicking out of the way—a great lazy lout of a liar whom nobody believes, and who has no character with those who know him. He has left Terre Haute and gone away to a distant point of the State. We doubt very much that he will appear here again. If he does we can dispose of him with little trouble. *There is not an honest satetment or affidavit in the whole batch.* Every one of those making the statements were governed by malice, ignorance, or by procurement for a price.

But we must not forget Alf. S. Hutchinson, the master performer of the play. *He was educated for a Catholic priest*—a young popinjay—with liberal education—voluble in language, and with no principles. He came to attend the seances—became too smart—began to criticise the mediums, charging fraud, and for this was excluded from the seances. He then sought the companionship of Ball, who had also been excluded from the seances for lying and traducing the mediums. These two worthies put their heads together to write out the mediums—Hutchinson doing the writing and Ball printing his falsehoods in the *Gazette*. For nearly three months that sheet contained from a half to two columns of trashy slander about the mediums and the committee—criticising the personal appearance of the mediums and the persons attending the seances, and concocting all kinds of stuff calculated to bring ridicule on the place. So long as they confined themselves to general falsehoods we paid no attention to them.

At length they came to believe that they had scared us and we were afraid to say anything in answer to their slang. They went so far as to call on the mob. At first they called upon the good classes of citizens to rise in their might and squelch our this ungodly den. When nobody of those classes heeded their call, they shouted for the mob—the roughs and rounders—"to clear out this devil's den; Ball to head them and Wabash the whole thing." (The Wabash river is about two squares from Pence's block). We paid no attention to them, but went on in the even tenor of our way, giving seances day and night, and at all times when we felt like it—during these lawless men, through their outside friends, to even show one of their ugly mugs near the seance room, and warned them that they would have occasion for the undertaker if they did. The cowardly skunks knew better than to offer to molest us in that way; they knew too well what would be the result.

Maddened because they could not draw us into a controversy with them through the papers where they would have us at disadvantage—we having no organ that we could use—they became more bold and began their attacks upon personal character. We still kept our folks quiet. They were not hurting us but doing us good—public opinion was fast turning to our side—the seances were more fully attended—and the mediums had all the work their physical powers would bear. While it was annoying to read their slang, we enjoyed their discomfiture in their futile efforts to write and hound down our mediums; and we went right along as though nothing had been said, and all was as fair and calm as a Summer's eve. But we were not idle. We were watching their movents expecting they would do just what they did. By giving them plenty of rope they became so emboldened in their mad efforts to break up the seances, that they over stepped the legal bounds and put themselves badly on the record.

It was now our time to act and we were not slow to move. Before they were through with the laugh which they thought they had at our expense, the Balls were served with legal process to answer Anna Stewart in the sum of $20,000 for libel and defamation of character. Their surprise was complete; they did not expect this. They thought Mrs. Stewart was too poor in purse to hire three firms of lawyers as good as there is in the city to prosecute the suit. Well, if she was poor, the money was raised and the fees paid, or nearly so, and her slanderers will find there is a "God in Israel" before they get through with it. We did not couple Hutchinson with the Balls in the suit. Our lawyers advised against it. Hutchinson was not financially worth anything, and they did not wish to encumber the case with him. After the Balls were served with process, Hutchinson remained a few days assisting Ball to get up the so-called affidavits that Bundy published. We were on the eve of having him arrested on a criminal charge, under a recently enacted statute of this State, making libel a felony with fine and imprisonment. We believe he got a hint of what we were preparing to do and he skipt the town.

He went to Bundy for sympathy and help, carrying with him the so-called affidavits that Bundy published with such a manifest relish for falsehood and defamation. It is a pity Ball is deprived of his valuable services in hunting up dirt and filth, or manufacturing it to order. *We have every reason to believe that Hutchinson is employed in the interest of that band of Jesuits* that you have so fearlessly unearthed. He is unprincipled, unscrupulous, and just the man for their work. Not without talent as a writer—posted in history—young and active. In the hands of such a man as Bundy, he becomes a dangerous foe to truth and Spiritualism. We do not believe he will return here soon. If Ball gets his just dues, Hutchinson will steer clear of this place, as he would not like to look through the bars of a prison for months.

Spiritualism and mediumship are on trial, and the enemy is attacking with shot and shell. They may carry our strong position, unless we place tried men on guard and keep our forces well in hand. When we know the force of the enemy and their plan of attack, as we do, we are that much better prepared to repulse them.

William C. and Spencer Ball are the defendants in the suit of Anna Stewart for libel, &c. W. C. Ball, the eldest of the brothers, is the leading editor of the Terre Haute *Gazette*, a daily paper published in this city—Democratic in its politics. W. C. Ball is an egotistical conceited fellow with more brass than brains—was cut out for a lawyer but was badly spoiled in the making. He would be at no trouble to obtain certificates that he is no lawyer in qualification. There is not much in him to write about, except that he has very little discretion as a journalist. He has been throwing dirt at Pence's Hall and our mediums for at least two years. We have paid no attention to him or his slang until this suit of Mrs. Stewart. He is very uneasy about it, as well he may be, for he cannot prove a single thing against the character of Mrs. Stewart, and he is finding it out. We do not know when the case will be put on trial. The defendants have demurred to the complaint, and that will probably determine the leaning of the court in the case. All we ask is a fair trial, and that we will have or a big fight. We are in for it and intend to see it through.

Bundy gloats over his so-called affidavits as one sustaining the other. Well, when affidavits are made to order, by the parties at whose procurement they are made, those who get them up would be sap-heads indeed not to make them agree. Hutchinson and Ball got up all the affidavits—wrote them to suit themselves, subject to any change they wanted, *every one who made a statement or affidavit* says; for we have seen them all except Price, and every one of them states that what they had said was changed since they signed them. No trouble was needed to make them agree and sustain each other. It is a most damnable affair. Perjury on the part of the affiants and subornation of perjury on the part of Hutchinson and Ball by the aid and with the advice of J. C. Bundy and coupany. The whole villainy will be unearthed and the parties will be made to know what is the matter.

Bundy at the instance of Ball and Hutchinson, sent a large number of copies of the *R.-P. Journal* to Ball, who placed them at all the news stands on sale. The latter through the *Gazette* called attention to the great expose in the old reliable Spiritual paper with a great flourish. Quite a number of copies were sold. Curiosity caused many to get a paper to see what the great expose was. Some silly souls supposed the whole thing was dead and buried beyond a possibility of resuscitation; but the knowing ones who had been predicting for years that Spiritualism was dead &c., were rather slow to bite. Many others who knew the affidavit makers were too wise to say much about it, when they saw we took the matter so kindly. Upon the whole it was a grand failure. It did not produce the effect desired. A great many of the papers still remain unsold at the newstands.

Those statements of Conover, Conant, Benson and others, sustaining Laura's mediumship, which were sent you, are all reliable. Make such use of them as you deem best.

But we are taxing you too much in this matter. We wished to put you in possession of some facts that we did not want to put into our defence, and you can do with them as you please. If there is any matter that we have neglected to notice in this connection please drop us a note and we will at any time give you such information as we possess.

Yours, &c., JOHN HOOK.

[We deemed the information in the letter of Mr. Hook too important to the elucidation of the truth as to the issue which Col. Bundy has raised with our Terre Harte friends, not to lay it before our readers. We ask your especial attention to the fact that the Alf. S. Hutchinson who worked this case up for Col. Bundy and the *R.-P. Journal*, is a Catholic who studied in Canada for the Priesthood. That he is an employed tool of that dangerous order of bigoted propagandists of the Catholic faith, and the most deadly enemies of truth, the Jesuit Order, can hardly be a question. The readiness with which Col. Bundy has supplemented his villanious labors, by placing three pages of the journal at his service, is positive proof that he is doing the work of his secret employers. We tell you, Spiritualists of America, that John C. Bundy is a Jesuit in the disguise of a Spiritualist, in order that he may accomplish his vile ends the more effectually. We will you refuse longer to be warned of your danger? The day be called to remember? You will remember that it has been but a few months since D. D. Home the prominent mediumistic slave of the Jesuit power, wrote to Bundy advising him to raise the true Jesuit Colors, and attempt to capture the Spiritual cause without further evasion on his part. That Bundy entertained the proposition was evident from the fact that he published the invitation. That letter was intended to test public sense, preliminarily to a scheme on the part of the Catholic Church to monopolize the Spiritual movement. They found us fully acquainted with their schemes, for we, through MIND AND MATTER, so thoroughly exposed it, that they were obliged to laugh it away, as the only method of concealing their chagrin. John C. Bundy has never dared to deny his relations with the Jesuit order. In view of the fact that he is working side by side with Alf. S. Hutchinson, a Jesuit emissary, in mutual efforts to injure Spiritualism, we now call upon Col. Bundy to explain how it is that he is so uniformly found working with the Jesuits, to destroy mediums and disgrace Spiritualism, if he is not himself a Jesuit and in close communion with them? It will be remembered that he was with the numerous villains who were concerned in the attempt to ruin Mr. and Mrs. Bliss, and who destroyed their child for no other reason than that the spirit world had predicted that the babe was destined to become one of the most remarkable mediums the world had ever seen. It will be remembered how promptly Col. Bundy accepted the so-called exposure of Mrs. Pickering by the Jesuits who engineered that outrage upon an honest and most useful medium. Why this editorial affiliation with those ecclesiastical bigots and foes of Spiritualism, if Col. Bundy is a friend to Spiritualism and not a Jesuit? We are informed from sources that we deem reliable, that Col. Bundy is a confirmed member of the Catholic Church. If that information is correct, it is not difficult to account for his otherwise unaccountable efforts to crush mediums, and render Spiritualism an object of loathing to sensible people.

If modern Spiritualism is what Col. Bundy has persistently labored for two years to make it appear to be, then the sooner it is abandoned the better for all concerned. It is not so much his effort to render Spiritualism odious, that demonstrates his Jesuitism, as his pretences that he is so deeply concerned to propogate and perpetuate the abomination which he has labored to make it appear. We again repeat that we know it to be the settled purpose of the Roman Catholic Hierarchy, to suppress Spiritualism if they can; or, failing in this attempt, to secure the control of it.

The Universal Father and his Spirit-Children helping us, we intend they shall do neither. If these intriguing bigots value the advantages which they have heretofore exercised and enjoyed as a class, we warn them that they had better not attempt to extend them at this time, at the expense of the spirit world, who are so grandly striving to advance truth, right, and justice, on the earth. We warn them that they are not warring against a mundane power however feeble or vigorous, but against the combined power of endless generations of the world's benefactors, and the innumerable spirit hosts who are working under them to overthrow all that is false, wrong, and unjust, on that earth from which they sprung and ascended to higher conditons of human existence. Theirs alone is the prerogative to teach and lead mankind—they alone are qualified to direct the Spiritual unfoldment of the human race.

Whoever does not recognise this great leading truth of modern Spiritualism, is not a true or consistent Spiritualist, whatever he or she may think, or say, or do, as professed Spiritualists. That is the line with which the spirit world is deeply furrowing the earth, and on one or the other side of that line the friends and foes of Spiritual truth must range themselves. On the one side of it will be one united and perfectly blended mass of unselfish humanity, all laboring and contending for the common good of the human race; on the other side will be the divided and discordant masses of selfish humanity, all laboring for personal aggrandizement, both here and hereafter. Which division of the human race will prevail needs no prophetic power to forsee.

We follow the lead of the spirit world—who that is a Spiritualist will not do so?—Ed.]

From a Friend of Truth.

SPRINGFIELD, Mass., Oct. 6, 1879.

Editor Mind and Matter:

I notice your reference to the next issue of MIND AND MATTER, in which is to be published the reply of Mrs. A. Stewart, the true and remarkable medium of Terre Haute. I know of her mediumship, and as I am desirous that the truth should be made known to all and that MIND AND MATTER should have the largest possible circulation, I enclose draft for fifteen dollars which you are at liberty to use in such way as you may think best for distributing your valuable paper among such persons as you may approve. We are deeply interested in the spread of truth. The truths brought to the surface by "mind" should be spread broadcast on all sides of this planet of "matter." We are also deeply interested in your series of articles relating to your "experiences with the spirit enemies of Spiritualism." Having had a large and similar experience in that direction can fully understand the movements in the great struggle for truth, on the spirit as well as on the earthly plane. I am in no such dilemma as your gifted correspondent Holbrook, of Chicago, seems to be.

Fraternally yours,

B. B. HILL.

Letter From Mrs. James Clark.

UTICA, Ill., Oct. 7, 1879.

Editor of Mind and Matter:

Enclosed please find $2.00 to pay for sending the paper containing Mrs. Stewart's defence to parties that have read her supposed expose in the *R.-P. Journal*, also send a sample copy to Dr. Arthur Reynolds, Lostant, Lasalle county, Ill., who will, I am sure, take your spicy little paper. I hope you may be faithful over a few things that you may be made "ruler over many."

During my recent visit to Terre Haute I attended two seances of Miss Laura Morgan, they were held under strict test conditions and the manifestations were very fine. I recognized a friend, who came in full form while the medium was tied to the cabinet, the spirit opening the door that we might see the medium was sitting where she was tied at the beginning of the seance.

Please send me a few extra copies of the paper containing the committee's reply to Col. Bundy.

Respectfully,

MRS. JAMES CLARK.

RECENT LITERATURE.

Parker Memorial Hall Lectures, &c.

The Method of Spirit Influences and the Nature of Death—By J. M. Peebles, M. D., Boston, Colby & Rich. 12mo., pp. 66.

This little pamphlet is one of those fruits of the New Dispensation of which Spiritualists may be proud. With lips touched with a live coal from off the altar of Truth, this modern prophet lifts up his voice to proclaim the glad tidings of a present salvation from selfishness and error; to call upon his fellow-believers in spirit return to "pray for the dead—for the morally dead in this world, and for the so-called dead in the lower spheres of the spirit world;" to enlighten mankind on the nature and method of the work that spirits are doing for humanity, and to describe the different spheres and employments of the after life. Rarely have we read anything so eloquent and instructive as these inspirational lectures prepared and delivered last year in the city of Boston. What, for example, can be more inspiring than such a trumpet-sound as the following peroration:

"The struggling, changing childhood of Spiritualism is steadily, surely, merging into a thoughtful, substantial maturity. Its excrescences are falling off, and it is putting on the whole armor of a sterling, religious manhood. From the truth militant it is already a long way toward the truth triumphant.

"I look down the vista of time, and I see doubt giving place to faith, and faith to knowledge. I see tyranny dying upon the plains of freedom. I see superstition receding before a rational religion. I see error giving place to truth; vice to virtue; bigotry to toleration; monopoly to co-operation; individualism to communism; lust to love, and discord to harmony. I see a new heaven and a new earth. I see the burning of the tares, the gathering in of the golden sheaves, and a very Eden of peace and good will crowning the world, and baptizing its every heart with the pentecostal fires of purification.

"The hearts of advanced Spiritualists thrill today in harmonious union to the beautiful truths of the Divine paternity and maternity—to the brotherhood and sisterhood of all races—to the eternal enfoldment of all souls, to the overthrow of all sin, the destruction of death, the defeat of hell, the triumph of heaven, and the complete victory of Christ over all the powers of darkness.

"Can you not say with me:

"'I have fed upon manna from Heaven above;
Have tasted the fruit of a wonderful love;
I have looked on a land where the sun ever beams,
And talked with the angels in mystical dreams;
And, though some visions die away in their birth,
They still leave the trail of their glory on earth?"

With the following tribute to our dear mediums upon whom the double distilled scorn of an unbelieving world is heaped, we heartily concur:

"Mediums who are inspired and aided by the Christ-angels of love and wisdom through mediatorial ministering spirits, grow gentle, beautiful and serenely spiritual. They become almost transfigured while yet in their bodies, and can say with the sad-hearted yet trusting Jesus, 'I have a bread to eat that ye know not of. Thy will, oh God, be done!'"

On the whole, the most pure, unselfish and Christ-like character we have ever met is one of these despised mediums, and the whole life of such an one as Mrs. Conant—we were going to say the late Mrs. Conant, but that would be to ignore the many times she has returned to earth life—is one to which Spiritualists may confidently point to when they are reminded that "by their fruits ye shall know them."

The pamphlet, which we cordially commend to our readers, can be obtained at this office. Price, 25 cents. It is well adapted for distribution among our devout orthodox friends.

The Pocasset Tragedy the Legitimate Fruit of Christianity—A Discourse—By William Denton. Boston, Colby & Rich. 12mo., pp. 33. Price

"On the first day of last May, in the hamlet of Pocasset, in the town of Sandwich, Charles F. Freeman, a conscientious Christian, a good husband, and a kind father, by direct command of God, as he said, deliberately killed his daughter, nearly four years of age, as she lay sleeping in bed; the mother of the child consenting to the horrible deed. He held the knife steady for some time, expecting that God would stay his hand; but, as he did not, the knife descended, and the deed was done. On the ensuing Sunday next day he called a number of his Christian brethren and neighbors together and told them what he had done, showing them the body of his child. On being asked how he felt the next morning after the murder, he replied, 'Glorious! at peace with God and all mankind.'"

It is a startling accusation to bring against Christianity that such an act is its legitimate fruit, and we cannot subscribe to it. We object rather say that it is the legitimate fruit of that New England theology which identified the Pilgrim Fathers with the Hebrews, which exterminated Indians, burnt witches, hung Quakers and drove Roger Williams into the wilderness; a religion based on the Old Testament instead of the New; a gloomy Calvinism worse than Roman Catholicism itself. It was the fruit of the theological teaching of Paul, not of our Lord himself; and in Pennsylvania it could hardly have happened, for here the community is leavened with the Quaker doctrine, which ever called men away from bloody sacrifices, even that upon the Cross to the Christ within, the inward Light. This awful crime was a legitimate fruit, not of Christianity, but of Puritanism, and as such Brother Denton's strictures are as just as they are scathing.

It was Puritanical selfishness that prepared the medium, Freeman, for the terrible fanatical obsession which impelled him to slay his beloved child, and that still controls his perverted mind. Freeman is a medium and the victim of the most terrible spirit control that ever possessed a poor deluded mortal. We feel assured that this fact could be demonstrated if we could visit this poor man and talk with him. Our experience with similar cases leads us to think so.

KIND WORDS.

Elizabeth Ogden, 618 Main street, Peoria, Ill., forwarding subscription, writes:—"I will do my best to get you some new subscribers."

"Truth" writing from New York says:—"The masterly series of articles by the Rev. Mr. Briggs, on the "Laws of Materialization," the main facts of which were obtained through seances with Mrs. Stewart and Miss Morgan, of Terre Haute, should be an all-sufficient answer to the outrageously untruthful attack on those media, by Mr. Bundy and the *R.-P. Journal*. It is evident he neglected to read these articles, as they alone are a demonstration of the honesty of these ladies."

Major Carpenter, Delphi, N. Y., forwarding large list of names for sample copies of MIND AND MATTER, writes:—"The Spiritualists held a meeting at Georgetown, Madison county, N. Y., on the 20th and 21st of September; it was held in "Brown's Hall." This hall is a splendid building and was built by Mr. Brown from cellar to roof by spirit direction, at any rate so he claims. What makes it a curiosity is that he is not a mechanic. He opens the hall free to spiritual meetings. The meetings were addressed by a lady from Rochester, J. H. Harter, of Auburn and others. The singing was excellent and there was a large attendance.

Dr. G. D. Demeritt, of Sangerfield, Maine, forwarding a large list of new subscribers from the Maine Camp-meeting writes: Times are very hard here, consequently people are having all they can do to get along. I have the thing started, and I think that it will be a success, if you give them true Spiritualism without varnish, for we need light and knowledge. * * * I feel as though your paper was founded upon the principles of truth and justice, and if it proves to be so, I think in a year or two I can swell the number to hundreds who will subscribe for MIND AND MATTER May the angels both in the form and spirit life render you the assistance needed to make your paper the champion paper and a true advocate of the eternal principles of Spiritualism."

Jay Chaspel forwarding subscriptions from Utica, N. Y., writes:—"I have visited nearly every Spiritualist in this city, and left copies of your paper until I run out. All seemed pleased with its neatness and the subject matter so far as they know; I went into back streets, and up dark and uninviting stairways spreading the light to the best of my ability. Many had never seen your paper and knew nothing of your noble defence of the Blisses and other mediums which ought to entitle you to the gratitude of all Spiritualists, nor did they know of your fearless combat with that worse than Christian foe, the *R. P. Journal*. What a humiliating thing to have such a sheet sailing under the banner of Spiritualism! Still, good comes out of evil. I suppose the future will show the people the mistake of taking such a paper.

P. R. C. Tupper, Randolph, Ohio, writes: "As my time (six months) has passed, I send another dollar, for though money is a scarce article with me, would rather scrimp some other way than deprive my mind of such needful support. If the sisters would be content to live on plain food and dress in a plainer style, they would have more to devote to the advancement of our noble cause. I am somewhat mediumistic and if I had the time to devote to it, think I would make marked progress. As it is I am grateful for what I already possess; have had a varied experience but very seldom have I been deceived. I wish that Spiritualists as a class would have a broader love and philanthropy for each other. This will make one year's subscription; am I entitled to the pictures of "Billy the Bootblack? Should like to have them. I attended the Alliance Convention and heard MIND AND MATTER highly recommended, but no copies for distribution."

A. J. Keeney, Pana, Ill., forwarding subscription, writes:—"Take, for example, the *R.-P. Journal*, with the present misrepresentation of my intimate friends, I should have to drop it like a black snake; I am well acquainted with all the parties in Terre Haute, Ind., and I know from personal experience that they are honest and far above doing a mean and dishonest trick; no better men live; high-toned; good moral representative men worthy to be trusted in deeds or words, or for bankable notes. Dr. Pence is one of the most successful physicians in the place, with a very large practice; I have known all of them for four or five years; have attended seances three different times, some times with friends, some times alone; I know they are honest, but we profess to know something of the laws that govern spiritual manifestations and we have the good sense to sympathize with "poor conditions." My wife and I have spent a week at a time there. I could give some very positive proof of what we have seen but what would be the use of telling these things, no one will believe you so others can go on in blissful ignorance and we will rest satisfied."

Sarah Graves, Grand Rapids Mich., writes:—"Brother in the cause of Justice and Truth please find enclosed two dollars to pay for MIND AND MATTER that you have sent to my address. I am glad you are not afraid to speak the truth for those who are called mediums. I was pleased to read the last number and sent the sample number to California and hope you will get subscribers in consequence. I sent you one dollar and received receipt for it. Now I will tell you what we are doing in this city. We have got the two societies joined in one called the Society of Spiritualists and Liberalists of Grand Rapids. We hold seances once and sometimes three times a week. Next Sunday we meet for conference and speaking. We have been trying to sit for materialization but as yet have only got the untying of ropes and the tambborine played upon by unseen hands and have felt the touch of unseen fingers; but we know the angel world of spirits is with us moving by mind unseen matter, and we are willing to stand by this great truth that we know and proclaim it to the world-wise that do not know, although they may be wise in book lore they are ignorant of some great natural truths and I for one would like to be the teacher or instrument to help them up out of the material into the spiritual, for it is only a question of time, they must learn it some time.

Charles Thompson, St. Albans, Vt., writes: "Spiritualists are generally poor, yet it does seem to me that there are those among them who cannot afford to keep house and raise children without a spiritualistic journal and I know of no better one extant than MIND AND MATTER. While Mrs. Litch was here and while we were sitting in a family circle engaged in conversation of a spiritual nature, Santom, Mrs. L.'s Indian guide, suddenly stepped in and exclaimed MIND AND MATTER! "Well," said I, "what of MIND AND MATTER?" "I will tell you what they show me. A new field, hard soil, stony and stumpy—full of roots—and an earnest laborer at work with a drag trying to drag in seed to produce a harvest in the future." I asked if the spirits had any suggestions to make or advice to give? to which he replied, "If I were to give any it would be to go to work with pick and crowbar and subsoil-plow and try to prepare the ground for cultivation before spending too much time in criticising other peoples' fields of operations." Now to me it has seemed that you have good cause for all your critical editorials. That you are sowing seed upon hard and stony ground is obvious enough; but whose fault is it? In what way can any one clear the ground of debris and render it mellow and fertile? These are questions not yet solved. But I thought best to tell you what this spirit said—possibly you can make a better application of it than I am able to. I asked him if my guides desired me to continue to write for your paper occasionally as time and circumstances will permit? And he replied that "such is their wish."

Rev. F. J. Briggs in the Field Again—No Mistaking Where he Stands.

BLOOMINGTON, ILL., Oct. 4, 1879.

BROTHER ROBERTS:—

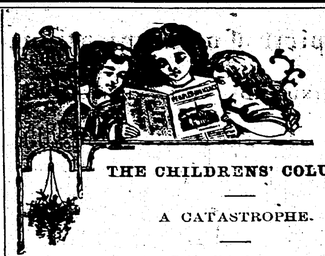
You will find enclosed $2, for which please send extra copies of MIND AND MATTER that will contain the vindication of the Terre Haute committee and mediums against the spiteful, lying assault of Col. Bundy, when that vindication shall be published. Several of us want the papers to expose and refute the *R. P. Journal*. As I am not able to get to the postoffice, I enclose the money.

Should I recover sufficiently, after the committee have spoken, I would like to give Bundy's onslaught a scathing review. As yet I am too weak, and my nerves too tremulous and shaky to use a pen, except with great difficulty and slowness.

Yours respectfully,

F. J. BRIGGS.

707 West Jefferson street.



THE CHILDRENS' COLUMN.

A CATASTROPHE.

A timid young hunter, Grimalkin by name,
One morning set out in pursuit of some game,
And, looking about with a critical eye,
A nestful of sparrows he chanced to espy.

It made his mouth water. I haven't a doubt
To see the brown birdies so flying about;
And he said to himself "Claws are excellent things,
But I wouldn't mind having a stout pair of wings."

The sparrows looked down on their blood thirsty foe,
And twittered, "You never can catch us we know,
We tear not your claws, for our nest is too high,
And we're none of us ready to make you a pie."

The kitten went off in the greatest distress,
His troubles and trials allice to confess.
And like a great spinning wheel loudly he purred
"Oh! do if you please, go and catch me a bird."

"Indeed I won't you ridiculous elf!
If you want any birds you must catch them yourself,"
'Twas the answer he got to each anxious appeal,
And his desperate hunger he could not conceal.

He curled himself up at the foot of a tree—
No sportsman was ever more patient than he;
So days and so guileless his slumbers appear,
The sparrows forget that their enemy's near.

They get up a quarrel, those dear little birds—
And make their home noisy with passionate words,
Till over the door-sill a little one drops,
And the cat the next minute is licking his chops.

Oh! need I put down any moral in words,
My dear little darlings, my beautiful birds?
To keep from an enemy's snare it is best
There should never be any dispute in the nest.

—*Independent.*

The Giant Justice.

BY A.

Harry's text for the day had been, "Whatsoever ye would that men should do to you, do ye even so to them."

Mother had had a little talk with him about it, before he went to bed, but she found him in a very self-satisfied frame of mind. "He was sure," he said, "that he never did any harm, and if everybody lived up to that text as well as he did, the world would be a very comfortable place. He, for one, was quite willing to be judged by it."

After the light was put out he fell into a deep sleep and in his dreams it seemed to him that he was walking in a thick wood, out of which he could see no way.

All at once he found himself confronted by a huge giant, who laid his hand heavily upon his shoulder.

"Come as my prisoner," he said. "My name is Justice; all who wander into my territory must come to my Judgment Hall and be judged by the Golden Rule. Why do you tremble?" he added. "I will be honest with you. If, as you assured your mother an hour ago, there are none to bring a charge against you, I shall set you free. If you are proved guilty, those whom you have offended shall decide your punishment."

Suddenly it seemed to Harry that he stood in a large hall, before a great, raised throne, upon which the giant Justice was sitting.

"Well, my subjects," said the giant, "the prisoner is now before you; have you any charge to bring against him?"

"I have," cried a little voice, and a squirrel leaped nimbly before the throne. "He killed my wife with a stone last summer, and my children starved to death. I beg that he be placed in the centre of my Judgment Hall and stoned with stones till he dies."

"Is the charge true or false?" asked the giant.

"True," said Harry; "but I only wanted to see if I could hit it—it was only in fun."

"Grand fun, doubtless," said the giant; "you'll enjoy it all the more when your turn comes. Is there any other charge?"

"*I bring one*," *said a splendid butterfly*, as it fluttered down before the throne. "This boy has destroyed many of my kindred. He runs them through the body with a pin and in that torture they die. I claim that he be pinned to the wall with a spear and left there to perish."

"Is the charge true or false?" asked the giant.

"True," said Harry; "but you see I am making a collection of butterflies—there is no harm in that."

"No harm at all," said the giant. "I am glad you think so, for I am making a collection of boys. Is there any other charge?"

"Yes," said a golden bug; "this boy amused himself an entire morning tying a string to my leg, letting me fly a short distance and then pulling me back again; I only escaped by the loss of my limb. I advise that you tie a rope to his leg and drag him around till it is pulled from its socket."

"Is the charge true or false?" asked the giant.

"True," said Harry; "but I didn't think it would hurt him, I only wanted to hear him buzz."

"I love to hear boys cry," said the giant; "I think I'll give a morning to it. Is there any other charge."

"Indeed there is," said a little fish, as it peered over the basin of a fountain; "he spends whole days destroying my race, and calls it sport. Get a huge hook and run it through the roof of his mouth and